The Lutheran Standard

JUNE 20, 1961
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WORTHINGTON LUTHERAN THEOLOGICAL SEMINARY LIBRARY

ALC Chaplain Serves Midshipmen Page 3

SPEAKING THE TRUTH IN LOVE

The Lutheran Standard

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Volume 1 JUNE 20, 1961 Number 13

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STAFF

Edward W. Schramm, Editor

Rolf E. Aaseng and Wilfred Bockelman, Associate Editors

Lewis Holm, News Editor

John M. Jensen, Phelva Hetland, Melva Rorem, Lambert Brose, Karl Olsson, Marjorie Tiefenbach, Contributing Editors

Harry E. Krieg, Jr., Circulation Manager

Luther Ohrstedt, Advertising Sales Manager

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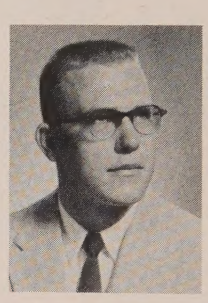
About This Issue...

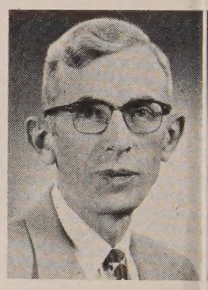
There's an old saying that a picture is worth a sand words—or is it ten thousand? If that's the cas this issue is worth a lot of words, for beginning on 11 there are 7 pages of 256 pictures. The pictur small but each of them represents a congregatio sent a son into the ministry and another congre that will receive him as a pastor.

* * *

June is the month of weddings, and in few pla there so much glamor connected with weddings the U.S. Naval Academy in Annapolis, Md. But here they have a deeply religious significance. The James Seim, an ALC pastor, plays an important r the religious life of the academy. Charles De



Charles De Vries



Milton Schramm

writes about it in the article beginning on page De Vries is a staff writer in the Washington office National Lutheran Council's Division of Public tions. The photos illustrating the article are officia Navy photographs.

Dr. Milton Schramm, a missionary currently hor furlough from India, describes the Lutheran progr theological education on our mission field in that c (page 18).

* * *

The date of the next issue will be July 4, Inde ence Day in the United States. Editorials and one will deal with themes related to this holiday. In tion, there will be a discussion of Christian living world of payola" by the Rev. Alfred Klausler, edi the *Walther League Messenger;* a report on the ch state situation in Colombia from Missionary A Morck; and excerpts from a sermon dealing wit Christian responsibilities of an automobile driver b Rev. Ray Farness.

The cover photo, by Stu Whelan, shows a typical wedding scene at the U.S. Naval Academy in Annapolis, Md.

MISSION
of the
UNITED STATES
NAVAL ACADEMY
To develop midshipmen morally, mentally and physically and to imbue them with the highest ideals of duty, honor and loyalty in order to provide graduates who are dedicated to a career of naval service and have potential for future development in mind and character to assume the highest responsibilities of command, citizenship and government.

Chaplain Seim inspects the common cup used at the weekly Lutheran Communion service before giving it to Midshipman James A. Henderson, 2nd Class, who is the chief Lutheran acolyte. The chalice was presented by the student body in 1865.

Religion at Annapolis

By Charles De Vries

An ALC pastor serves as chaplain to midshipmen at the U.S. Naval Academy

JUNE WEEK" is an exciting period on any campus. At the U.S. Naval Academy in Annapolis, Md., this graduation and promotion week is filled with enthusiasm.

New careers are launched. New classes are formed. New families are started. And Chaplain James E. Seim, a minister of the American Lutheran Church, is right in the middle of it. During June Week he ties more than a dozen nuptial knots for graduating midshipmen.

A look at this week of many weddings and the events leading to it reveals a dramatic story of an important segment of America's youth and the part religion has at the United States Naval Academy.

Few colleges or universities have the pageantry and colorful festivities found during graduation time at the Naval Academy. Glamour is what visitors see. Hard work and dedication to country are what midshipmen experience in the official undergraduate college of the United States Navy.

The first landmark one sees when approaching Annapolis by land, sea, or air is the copper-covered dome of the Naval Academy Chapel. Most imposing of all the buildings on the picturesque campus, the chapel is often referred to as the "Cathedral of the Navy." It is more than just the center of campus. It is the focal point for the religious lives of all midshipmen.

Religious life at the academy is a vital part of the complete program. The five chaplains, three Protestant and two Roman Catholic, are responsible for helping the students to keep and to strengthen the faith they have inherited.

Navy Chaplain James E. Seim knows firsthand the problem, interests, and hopes of a large percentage of the nearly 4,000 young men who make up the Academy Brigade. Chaplain Seim, who is a member of the ALC Ohio District, points out that although a midshipman is perfectly free to attend the church of his own faith in Annapolis, it is strongly urged that for at least his plebe (freshman) year he attend services in the Navy Academy Chapel.

Navy officials put high priority on proper training of these future naval officers. A large part of that training is in leadership. Spiritual leadership and moral guidance are of great importance. Chaplains naturally have an integral part in the midshipmen program.

Since many officers are called upon to conduct religious services aboard ship or elsewhere, chaplains feel that one year, at least, of chapel attendance by midshipmen will be of help in their future careers.

Because faith is important in the lives of naval officers and because part of our national motto reads "In God We Trust," the Navy makes no bones about the fact that each midshipman is required to attend worship—either in the chapel or in a local church of his choice—to have an opportunity for an expression of his faith.

Sunday at the academy is a religious day.

For half an hour before Protestant morning worship, the Naval Academy Band gives a concert in front of the chapel. When the concert ends the midshipmen march into the chapel as the superintendent and his official party greet and review the brigade as it enters through the massive bronze doors. Other midshipmen can be seen marching in groups through the streets of Annapolis to churches of their choice. These "church parties" are a constant reminder of the religious emphasis found at the academy.

This is the foundation. How does it affect individual lives?

For some midshipmen, making faith a reality is extremely difficult in spite of their religious-oriented training.

Chaplain Seim relates the case of "Bill," who is in the 1961 graduating class.

In his years at the Naval Academy, Bill found it increasingly difficult to relate his religious faith to duty aboard ship or command at sea.

He asked Chaplain Seim: "Is religion really relevant? Can I be a practicing Christian and rise to the top of my profession?"

Chaplain Seim, who devotes a major portion of his time to counseling, realized that a simple "yes" answer could not be given. The answer must be discovered by the searcher.

During subsequent counseling sessions, Bill and Chaplain Seim worked through the meaning of the problem facing this soon-to-be naval officer. They agreed that the Christian faces great problems in fulfilling his responsibilities as a naval leader for he is called upon to make proper decisions affecting the lives of thousands of men, at times under situations of great stress.

In one of the counseling sessions, Chaplain Seim reminded Bill of the career of Admiral Farragut, the hero of Mobile Bay. The admiral's well-worn prayer book and Bible, containing thoughtful marginal comments, are on display in the Academy Chapel.

"Is it not more important," Chaplain Seim asked, "to inquire whether an individual can become the person God would have him be in his chosen profession?"

Finding the answer to the chaplain's question solved Bill's problem.

"Rising to the top of my particular profession is limited not by my faith, but by my abilities," Bill concluded. "If they are superior, my faith will aid me immeasurably. God will enable me to serve him in my career, because I cannot be complacent about anything after recognizing his claim on me in Christ."

Bill's problem illustrates one type of counseling a chaplain encounters at the academy. Chaplain Seim said that other types include problems relating to plebe adjustment, studying difficulties, a family crisis, academic affairs, courtship, mot for a naval career, church m ship, illness, personal situations tional difficulties, and preparat marriage.

Midshipmen are not allowe married while attending the ac but many plan their weddi "June Week" immediately afte graduation.

Chaplains have a major these plans, too.

Although the weddings do cur until June, the chaplain ent planning stage with the cou mid-winter. In December, m men desiring to be married chapel draw numbers to estab ority in reserving the chapel Andrew's Chapel on the lowe for June Week.

Five group sessions for pros brides and graduating midsh who plan to marry are co throughout the spring. These s deal with various aspects of m —spiritual, financial, social, p and family. They are conduc officers competent in financia ters, doctors, and chaplains.

In addition, the chaplain w marry the couple generally see together and individually at le or three times in specific pre- counseling sessions.

One deals with general w details; another explores the m outlook for the prospective whose head will spend long away from home either at se overseas installations. Another is devoted to religious aspects ture family life including membership and problems co with beliefs and faith.

A month or so before the w the couple along with others p to marry is invited to spend day afternoon in the chaplain's During this social gathering t versation centers on practical of family life in the Navy.

"We try to emphasize the tance of taking problems to G not letting them fester inside," lain Seim said.

"If both will not belong same congregation," he went o urge them to become acquainte the other's church. We stress t portance of having a faith to l being consistent in attending services, supporting and re loyal to their particular denomi

Children of officers and other men attached to the U.S. Naval Academy go to Sunday school too, and they have midshipmen as their teachers.

d as naval leaders supporting the ork of chaplains and religious activi-s in the Navy."

A few days before graduation all uples who plan to marry and mem-rs of their wedding parties witness demonstration wedding ceremony the chapel. This takes the place of merous rehearsal sessions which ould otherwise be required.

June Week, 1961 was a busy one r Chaplain Seim. He personally arried over a dozen couples in the cademy Chapel. The other four haplains had a similar number of eddings. In addition, weddings per-rmed by ministers of the couples' ome congregations also took place the chapel.

For Chaplain Seim, duty at the Naval Academy is just one of many cations in the world where he min-sters during the course of his Navy areer. Whether he is assigned to the cademy, a destroyer squadron, an ircraft carrier, or a Marine detach-nent, he and some 300 Lutheran haplains like him bring a ministry to hose in uniform.

Is it vital? Is religion relevant in he life of a naval officer? Is faith ealistic in the lives of military per-onnel?

The captain-elect of next fall's foot-all team for Navy expressed his feel-ngs on similar questions during a Sunday evening Christian fellowship neeting.

Captain-elect John Hewitt said, 'Saturday morning before each game he team goes to Communion, Prot-estant or Roman Catholic. We always ake time before the game to ask the Lord to be with us and to let us play o the best of our abilities. After the game we thank him for bringing us hrough without any serious injuries.

"This gives us a feeling of complete eadiness," Midshipman Hewitt con-inued. "All week we learn new of-enses and defenses, and come Satur-lay morning we prime ourselves with hat all-essential food of life. The norning of the game I have some lace to turn to calm myself before he contest."

June Week marks the ending and he beginning. Thanks to Chaplain Seim and others of his calling we can e sure that there is a dynamic re-igious motivation in the lives of our oung men at the U. S. Naval Acade-ny and the officers it graduates.

Mr. De Vries is a staff writer in the Washington office of the National Lutheran Council's Division of Public Relations.

Good Bye, Mr. Chips?

By Karl A. Olsson

As a parent I am happy to see the increasing awareness of the role of the teacher in American life. I am happy also that something is about to be done about his wages. By now everyone knows that public school teachers as well as those serving private schools and colleges have been shamefully underpaid. The teacher spends years in costly preparation, he is charged with the responsibility of doing something with children who in some instances are other people's failures, and he is lucky to get the wages of a semi-skilled worker.

But while I rejoice in the new awareness, I share the misgivings of some educators about the *image* of the teacher toward which all this good will is directed. When we talk about the plight of the teacher, we conjure up in the minds of most people an image of Miss Brown, a spinster in threadbare black with gentle eyes but a firm manner who teaches generations of children the three Rs in her little red school house. Or of Mr. Chips with the face of a kindly horse and the devotion of a Trappist. And when we talk about raising the wages of teachers, what we mean is that we want the sacrifices of Miss Brown and Mr. Chips rewarded. We also mean that if we pay higher wages we are going to attract more people like Miss Brown and Mr. Chips into the classroom.

ORCHIDS AND MOONLIGHT

I wish it were so. I wish that what we have to do were merely financial. But money by itself does not breed virtue or devotion. In the larger city school systems, where salary levels are higher, it is not only the underpaid teacher who moonlights (has another job after regular working hours) until he can step into a higher bracket. In some instances even the relatively well-paid teacher streaks out with the closing bell.

Now no one begrudges the qualified teacher the best kind of salary. But one is led to ask: what is the effect on good teaching of this double standard? And what happens to the image of the teacher? Is it possible to believe that our children will have a high opinion of the art of teaching if in their minds it is associated with indifference and grubbing?

THINGS PAST AND THINGS PRESENT

There are probably good reasons why the practice of after-school activities for teachers has been largely discontinued in the larger school systems, but I want to bear witness to the teachers who taught me and my generation. They also were underpaid, but they were not primarily interested in the pay scale or in another job. They liked young people and liked to work with them. And what we learned in their company after school was as useful as what we learned in class.

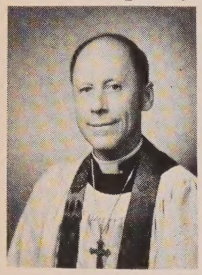
I would like to know what is happening to this image of the public school teacher. Must it give way eventually to that of a coldly skillful manipulator of teaching devices whose eyes haunt the clock's face and whose ears are attuned only to the closing bell?

If this happens, it will not be the fault merely of the teaching profession. For in a terrifying way all of us shape the future, and our communal neglect becomes incarnate in the teacher of tomorrow. Our lack of interest in the selection, training, placement, and encouragement of our teachers will bring what all of us fear: the depersonalizing of the profession.

The good teachers of the past were made by a relatively healthy society. And if today we are saying good-bye more and more frequently to Mr. Chips, it is because we are too preoccupied and too gross to care if he lives or dies. Our public servants are the reflections of our own inner state.

What Do Pastors Do?

Some weeks ago I sat in a group of pastors and professors where the office of the ministry was under discussion. Questions were raised about the contemporary attitude toward the office of the ministry. What image is called forth when the average congregational member thinks of the pastor and his calling?



Dr. Schiotz

A variety of answers was given. Some made references to detailed studies that have been conducted among Protestants in America, which indicate that a great deal of confusion exists—both among pastors and laity. I wondered whether such confusion exists in the congregations of the American Lutheran Church. The only way to satisfy this curiosity would be to seek information among responsible people. The district conventions had recently begun. What better place to seek a cross-section of the thinking of our congregations?

In the Illinois District, the first one where information was sought, the questions were read to the delegates. Thereafter, the following questionnaire was submitted to pastors and delegates in mimeographed form:

"This inquiry is conducted to ascertain the attitude of pastors and laity in The ALC concerning the office of the ministry. By the term *pastor* we refer to one who is called to preach and teach the Word of God, to administer the Sacraments, and to assist those in need of spiritual help and encouragement by visitation and counseling.

"I. Please check the term which describes what you think should claim the primary attention of the parish pastor in a congregation of The ALC:

1. Pastoral work ( )
2. Promotional work ( )
3. Administrative work ( )
4. I have no opinion ( )

"II. Please check the term which describes what you as a *pastor* know claims the major portion of your time; or, if you are a *lay person,* check the term which you think describes the work which claims most of your pastor's time:

1. Pastoral work ( )
2. Promotional work ( )
3. Administrative work ( )
4. I have no opinion ( )"

As this is written, results are in from only three conventions. In these districts, 783 answered the questions, of whom 430 were pastors and 353 were lay people. The percentage breakdown of the answers is submitted under the names of these three districts:

I. That which *should* claim the pastor's primary attention:

	Illinois	So. Pac.	Rky. Mt.
PASTORS			
Pastoral	96.6%	99.1%	100%
Promotional	1.4	0	0
Admin.	.6	.45	0
No opinion	1.4	.45	
LAY PEOPLE			
Pastoral	87.9%	97.5%	78.1%
Promotional	3.0	1.9	9.4
Admin.	5.3	0.0	1.6
No opinion	3.8	.6	10.9

II. That which *actually* gets the pastor's primary attention:

	Illinois	So. Pac.	Rky. Mt.
PASTORS			
Pastoral	55.2%	48.1%	57.7%
Promotional	10.3	15.4	16.9
Admin.	16.6	28.1	15.5
No opinion	17.9	8.4	9.9
LAY PEOPLE			
Pastoral	61.4%	49.7%	42.2%
Promotional	9.8	15.9	18.8
Admin.	8.3	25.5	15.6
No opinion	20.5	8.9	23.4

It is evident from the result pastors in the three districts ar well agreed that pastoral work get their preferred attention. T people are less agreed, but su tially take the same point of Interestingly, the South Pacific trict had an almost inconsequ number of lay people who he opinion, but a larger number v to answer "No opinion" in the two districts. The South Pacifi trict has more recently estab home mission congregations tha other district. Does this mean we have better-informed, more lay people in the younger con tions, where force of circums requires more careful instructi our people?

The answers that indicate actually gets the pastor's prima tention are less encouraging. an approximate 50% of the past certain that they devote most o time to pastoral work. Howe number had to answer *"No opi* These were pastors who wer sure enough of their time distri to give a positive answer. I evaluation of what a pastor a does with his time there is mor relation between the judgment c tors and lay people.

When the results are in fro the district conventions, there w a more complete picture of wh pastors and people think. Out will come questions that will r serious self-examination for c presidents and church officers, executives, theological professor local church councils. Mean some of our people may wish press their opinions in letters editor.

FREDRIK A. SCHIO

HELP! New ALC missions need your assistance. Send name and addresses of all Lutherans living in or moving to . .

COMMUNITY	CONTACT PASTORS
BOWLEY'S QUARTERS, MD.	Howard F. Rand, Bowley's Quarters, Md.
NEW DORP, S.I., N.Y.	Paul R. Daneker, 252 Chestertown Ave., Staten Islar 6, N.Y.
NEPTUNE, N.J.	Eugene Beutel, 110 Iris Dr., Neptune, N.J.
OTTAWA, ONT.	Russell Finkenbine, 1195 Deer Park Rd., Ottawa 5, Ont.
COLUMBUS, OHIO	J. A. Rave, Mock Road, Columbus, Ohio
ORLANDO, FLA.	Otto Schmidt, 702 Engel Drive, Engelwood Park, Orlando, Fl
KISSIMMEE, FLA.	Henry Young, 1628 Orange Blvd., Kissimmee, Fla.
CINCINNATI, OHIO	Benson Bartell, 11510 Springfield Pike, Cincinnati, Oh
PROGRESS, ORE.	Herbert W. Siefkes, 10045 S.W. Heather Lane, Beaverto Oregon
CHARLESWOOD, MAN.	Russel Lemke, 105 Buckingham Rd., Charleswoo Man.

NATIONAL

Holden Campaign Begins

An inter-Lutheran group has announced plans to seek $75,000 this year for developing Holden Village, former mining community worth millions, as a mountain religious retreat in central Washington.

Dr. Luvern Rieke of Seattle, law professor at the University of Washington, said this year's effort will be part of a three-year campaign to raise $225,000.

Situated among the North Cascade Mountains near Lake Chelan, Holden Village was given outright to Lutherans last year by the Howe Sound Mining Co., after rising costs and lowered ore returns had made operation of the mine developments impractical in recent years.

Dr. Rieke, prominent layman of the ALC, has been named chairman of the board of Holden Village. The board represents youth agencies of the ALC, Augustana Lutheran Church, and Lutheran Free Church, as well as Lutheran Bible Institute of Seattle and Lutheran Youth Research of Minneapolis.

Baptists to Study Communism

The Southern Baptist Convention has adopted a resolution calling on the denomination's 9,700,000 members to study Communism "as medical experts study cancer."

Noting that recent international crises make it plainer than ever that Communists seek to conquer the world, the SBC, meeting last month in St. Louis, Mo., expressed "gratefulness to all agencies, organizations, and persons who guard our homes, our churches, and our nation against Communist subversion."

At the same time the Baptists cautioned against "irresponsible use of the Communist label as an accusation without sufficient evidence."

"We affirm that our answer to the challenge of Communism is a profound, vital, and living Christian faith," said the resolution.

Empie Warns Church

Protestantism cannot afford to become "stamped or caught" with any of our nation's foreign policies especially in the church's world-wide missions, Dr. Paul C. Empie, executive director of the National Lutheran Council, warned in an address to the convention of the Evangelical Lutheran Synod of New Jersey (ULCA) last month.

Empie said, "The Church of Jesus Christ must refuse to be downgraded to become an arm" of any governmental agency but rather must "retain its identity as the church."

The NLC executive also called on congregations to overcome their "bargain basement" attitude of giving to Lutheran World Action, pointing out that this agency puts stress on providing 300 pounds of surplus commodities for each dollar contributed to its foreign relief program.

Producer Defends "Question 7"

A Lutheran film executive has disputed recent charges by a Soviet embassy official that the motion picture *Question 7* is unfair and "a mockery of the situation in East Germany."

"Every detail of the film depicting the harassment of Christians under the Communist regime in East Germany was carefully authenticated," asserted Robert E. A. Lee, executive secretary of Lutheran Film Associates, for which the movie was produced by Louis de Rochemont Associates of New York. Mr. Lee was a production associate during shooting of the film.

In a recent speech at Augsburg College in Minneapolis, Minn., Gennadi Gavrikov, third secretary of the Soviet Embassy in Washington, D.C., stated that he had seen *Question 7* and charged that "there must be a big exaggeration."

Full-scale release of *Question 7* to theaters throughout the U.S. will begin next fall.

Missouri, ALC to Confer

The president of the Lutheran Church—Missouri Synod has expressed doubt that the 2,469,000-member body would become a member of the National Lutheran Council.

Commenting from the floor at a special convention called to decide the future of the Lutheran Synodical Conference of North America, the larger group to which the Missouri Synod belongs, Dr. John W. Behnken of St. Louis referred to the Missouri Synod's associations and talks with the NLC and disclosed plans to open doctrinal discussions with the new ALC next January.

The Synodical Conference met in Milwaukee last month to debate charges that the Missouri Synod has been guilty of "unscriptural" practices in praying and working with other Lutherans with whom it does not have full doctrinal agreement.

Miss Helen Aareskjold (right), blind ALC college student, is shown receiving a $500 award from the President. Miss Cheryl Martin, standing next to the President, was the other Lutheran recipient of the awards given by Recording For the Blind, Inc. Miss Martin's mother (second from right) looks on. The two Lutheran students received the awards for "outstanding scholastic achievement." Miss Martin is a member of the ULCA.

The accusations came primarily from the Wisconsin Evangelical Lutheran Synod, a 350,000-member body, and the Evangelical Lutheran Synod (Norwegian), 15,000 members. The fourth member of the Synodical Conference is the 20,000-member Synod of Evangelical Lutheran Churches (Slovak).

Referring to the Missouri Synod-NLC meetings, Dr. Behnken said, "We don't know whether this will lead to joining the National Lutheran Council. In all probability this will not happen at all."

Scores Togetherness

"From all we have learned," Dr. Behnken said, "there are those who are more interested in getting together than in getting together on a Scriptural basis."

He noted, however, that future meetings with the NLC and ALC will be opened with prayers "asking the guidance of the Holy Spirit leading to proper conclusions on doctrine."

Membership of the ALC in the NLC, the Lutheran World Federation, and the World Council of Churches would not be condoned by the Missouri Synod, Dr. Behnken said.

His remarks were interpreted as an attempt to ease tension between Missouri and the Wisconsin and Evangelical Lutheran Synods and to assure passage of a resolution on a new study of basic doctrine by the 89-year-old Synodical Conference.

ULCA Synods Ratify Merger

The United Lutheran Church in America has completed ratification of a merger with three other bodies that will bring into being a new denomination of 3,200,000 members to be known as the Lutheran Church in America.

Approval by at least two-thirds or 22 of the ULCA's 32 synods was necessary and was achieved last month when the Texas-Louisiana Synod, meeting in Houston, Tex., became the 22nd synod to ratify the organic union.

Among the first 22 synods to cast their ballots, 14 voted unanimously and the eight others gave overwhelming endorsement. Combined popular vote to this time was 1,484 to 29 in favor of the four-way merger.

Other uniting bodies are the Augustana Lutheran Church, the Finnish Evangelical Lutheran Church of America (Suomi Synod), and the American Evangelical Lutheran Church.

The constituting convention of the new body is scheduled for Detroit, Mich., June 28 to July 1, 1962. It is expected that the LCA will begin operations Jan. 1, 1963, with headquarters in New York, N. Y.

Luther Letter Found

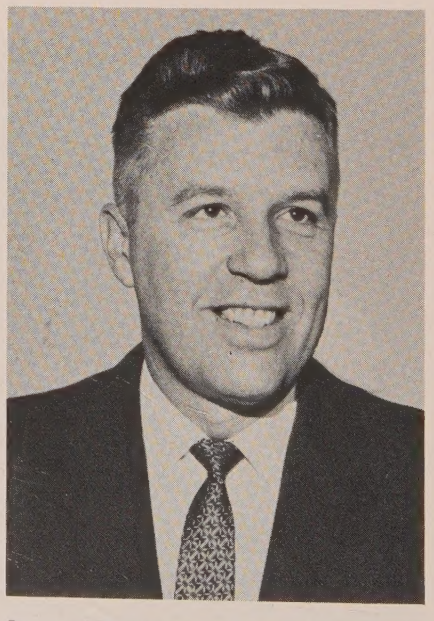
A letter written by Martin Luther in 1518, missing for more than 300 years, has been found in Boston.

The priceless letter has been acquired by Dr. H. Spencer Glidden, associate professor at the Tufts University School of Medicine.

Dr. Glidden obtained the letter from a collector who, he said, had bought it from an old Boston family.

He said scholars were aware of the existence of the letter and labeled it No. 96 in the Weimar Collection of Luther's works, but until recently they assumed it had been destroyed.

Luther wrote the letter on Oct. 4, 1518, the day before his departure to Augsburg to answer charges of a religious tribunal. The letter expressed his feelings and the faith he had in his mission.



Raymond F. Kissam will begin his work as executive secretary of the Lutheran Welfare Council of New York on July 1. He succeeds Dr. Cordelia Cox in the position. Dr. Cox is now a special consultant to the Council on Social Work Education, which sets standards for such education in the U.S. and Canada.

INTERNATIONA

Bible Society Gains by 32%

A record distribution of 23,21(Bibles, Testaments, and other tions of Scripture during 1960 reported at the annual meeting o American Bible Society in New N.Y. on May 11.

This was 32% greater than in other year of the society's 145 history. It exceeded by more 5,000,000 volumes the previous time high set in 1959.

New publications during the brought to 1,165 the total numb languages in which at least one plete book of the Bible is know have been published.

Complete Bibles were publi for the first time in Lamba and go Swahili, both for the Congo. New Testaments were publishe Chol (Mexico), Curipako (C bia), Kabba-Laka (Chad Rep Africa), Khumi (Burma), Ba tana (Solomon Islands), Kiwai pua), and Gedaged (Papua).

The Congo, Cuba, and Kore lands of mounting political tensi were the three overseas areas v the distribution of Scriptures incr by the greatest percentages.

The work of the Bible so which translates, publishes, di utes, and encourages the use o Scriptures, is supported by the through its regular benevolence gram.

Lutheran Hour Begins Serie

In an effort to counteract Ru atheistic propaganda, The Lut Hour radio program has begun a series of weekly broadcasts ove transmitters of WRUL, World Broadcasting's international wave radio station.

Since June 5, programs have broadcast Mondays through S days in Polish, Russian, C Ukranian, Portuguese, Spanish, ian, German, Yugoslavian, Rou ian, Hungarian, and Greek.

"One of the most importan pects of this international broa series," said Dr. Oswald Hoffm speaker on the English language sion of the Lutheran Church–Missouri Synod's program, "is rea the countries where people do have free access to their chur

'here people cannot educate their ildren in freedom, where people eed the sustaining power of the criptures."

"Faith in God and firm adherence Christian teaching can successfully vercome Communist-atheist penetra-on," said Dr. Hoffmann.

Christians Must Reject Atheism

East German Protestants are not revented by their faith from cooper-ting with the Soviet Zone in social nd economic fields, but they must eject the Reds' atheistic ideology even if this leads to distress or leath," bishops of the United Evan-elical Lutheran Church (VELKD) leclared at a conference held in Ber-in.

They stressed that the state "must e contradicted if it uses its author-ity to propagate atheism or if it de-mands that Protestants accept the ideology which deprives them of the possibility of living according to their Christian conscience."

"History has shown," the statement said, "that restrictions on freedom of faith never remain isolated but lead to restrictions of other freedoms."

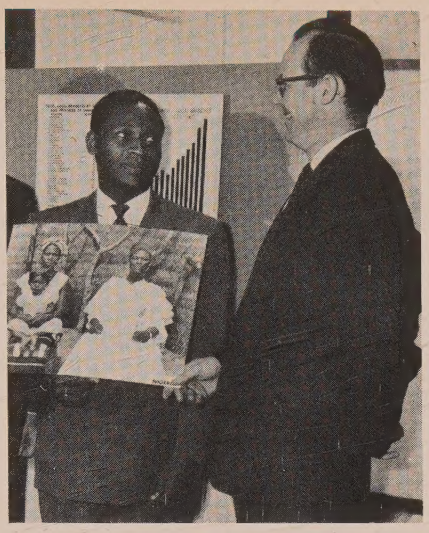
The bishops observed that while Christians "can only sustain and put up with the fact that they must live in an atheistic state, they cannot approve or support it."

U.S. Education Process Praised

Calling the American educational process "a model of the greatest value," a prominent German Lutheran editor and theologian has stated that the general academic knowledge gained by American seminarians gives them a definite advantage over their counterparts in European universities.

Dr. Hans Bolewski, director of the Evangelical Academy in Loccum, Germany, and editor of *Lutheran World*, the theological quarterly of the Lutheran World Federation, rendered his opinion after making a three-month tour of 10 Lutheran colleges, 11 Lutheran seminaries, and 7 non-Lutheran universities in the U.S.

The theologian said it was his impression that a college of liberal education "with a Christian philosophy radiating from its center" is of more value than the inclusion of specific courses of religion in a general curriculum, as is done in Germany.



"Nigeria's New Dawn," latest mission film produced by the Division of World Missions of the ALC, was recently premiered in the Twin Cities. The film depicts the life of the chief shown in the picture held by Mr. E. K. Meena, narrator of the film. On the right is the Rev. A. C. O. Halvorson, photographer of the film and ALC staff member.

"In this respect," he said, "the Christian liberal arts college may have a historic role in the confrontation of Christianity and culture."

Comparing American seminarians with those in Europe, Dr. Bolewski commented that although the American seminarians may have inadequate knowledge in languages or difficulty in understanding ancient or medieval history, "they have a much more immediate understanding of recent and present developments."

"The majority of them know," he said, "that in the continuous melting process of the American society they will be confronted time and again in their work for the church with taboos, prejudices, and passions which demand their patience, their courage, and their intellectual effort, and they are eager to go out into this work."

Dr. Bolewski said that because of their theological heritage, Lutheran theologians are playing a leading role in the area of constructive criticism.

TV Program Competes in Italy

"Davey and Goliath," popular religious children's television series, has been selected as a United States entry in the 1961 International Film Festival in Venice, Italy. The program will be represented by one 15-minute episode, "The New Skates."

"Davey and Goliath" is being shown on more than 150 television stations in the U.S. and Canada.

The film is a production of the United Lutheran Church, developed in collaboration with the National Council of Churches' Department of Christian Education and its Broadcasting and Film Commission.

Latin Lutheran Program Studied

Lutheran programs and activities in several Latin American countries will be surveyed on a prolonged tour started late last month by Dr. Stewart W. Herman, secretary of the Division of Lutheran World Federation Affairs of the National Lutheran Council and director of the LWF's Committee on Latin America.

He will visit church leaders and attend conferences in Latin America.

THE ALC

New Course Offered

● *The People and the Promise,* a new junior high course for church schools, will be introduced to the ALC this summer through a series of "preview days." The course has been published by Augsburg Publishing House as a supplement to the Augsburg Graded Series, one of the curricula prepared for the ALC.

"Preview days" will be held in each district of the church under the direction of regional directors of parish education. Seventh grade teachers, in particular, have been invited to attend.

The course, a survey of the Old Testament, provides both a workbook and a reading book for pupils. Author of the course is the Rev. T. J. Vinger.

● Dr. R. A. Vogeley, associate director of parish education for the ALC, and the Rev. Elmer E. Christiansen of Albuquerque, N.M., are attending a workshop on the curriculum of Christian education for adults. It is being held June 19-30 at the University of Pittsburgh, under sponsorship of the National Council of Churches.

● Mr. Don Vetter will begin his duties July 1 as a part time consultant on Christian day schools under the Division of Parish Education. He is principal of the First Lutheran School, Blue Island, Ill.

ALC Staff Workers to Meet

Non-ordained church staff workers of ALC congregations will meet next month to face the question, "Who am I as a church occupation person?"

They will meet as members of the Church Staff Workers' Association of the ALC on the campus of St. Olaf College, Northfield, Minn., July 28-Aug. 1, according to Dr. Loren Halvorson, director of church occupations and lay training of the ALC.

The association has sent letters to presidents of ALC congregations that have full-time workers, with the hope that church councils will make it possible for their workers to attend. Membership in the association is divided into the following categories: administration, education, general parish work, music, secretarial, visitation, and youth work.

Key Church Workers to Confer

To "help in the building of a strong front of devoted church workers" will be the purpose of the Lutheran Churchmen's Seminar to be held on the campus of Concordia College, Moorhead, Minn., July 23-26.

The seminar, which will be open to both clergy and laity, the "key men and women" of the church, will feature addresses and discussions by well-known leaders of the church.

Laymen appearing on the program will include Mr. Paul C. Johnson, editor of *The Prairie Farmer;* Dr. Carl F. Reuss, director of the Commission on Research and Social Action of the ALC; and Mr. Al Doerring, ALC Brotherhood executive.

Among pastors to be heard will be Dr. Arndt L. Halvorson, professor of homiletics at Luther Seminary, St. Paul; Dr. Melvin A. Hammarberg, pastor of Gloria Dei Church, St. Paul, Minn.; and Dr. Merton Strommen, director of the intersynodical Lutheran Youth Research program, Minneapolis, Minn.

The intersynodical seminar committee directs special attention to the youth rally to be held Sunday evening, July 23, in which Prof. Halvorson and Dr. Strommen will participate.

Additional information may be had by writing Lutheran Churchmen's Seminar, Concordia College, Moorhead, Minn.

Michigan, Rocky Mountain Districts Work and Listen at Conventions

Hard-working delegates of the Michigan District of the ALC held what might be called a "workshop convention" at the St. John Church in Saginaw, Mich., May 22-24.

Telescoping a multitude of activities into less than three days under the leadership of District President Norman A. Menter, the delegates heard five major addresses and three sermons.

"Very helpful" was the comment heard most about the Monday evening workshop program. Delegates were divided into five groups for presentation and discussion of the church's work in missions, evangelism, education, stewardship, and auxiliaries. New policies of administration in each area were explained and the program outlined as it is being implemented in the new ALC.

A special feature of the convention program was the reception on Monday evening that honored Dr. and Mrs. Hans F. Knauer on the occasion of their 35th anniversary of service to St. John Congregation.

Founded in 1852, the congregation has worshiped since 1959 in a modern style church. Pastor Bernard Philabaum serves with Dr. Knauer.

Two addresses were given by Dr. Philip A. Johnson, executive secretary of the Division of Public Relations of the National Lutheran Council, on the subject of public relations. Dr. Johnson also gave the inspirational banquet address.

State of the Church

Dr. William Larsen, secretary of the ALC, addressed the convention on "The State of the American Lutheran Church." Dr. Larsen pointed out that congregations sometimes "deify democracy," when the question of "getting congregations together" arises, thus putting their right not to "take orders from anybody" before the general welfare of the church. Dr. Larsen stated that a church that subscribes to the doctrine of original sin can't accept the heresy of deification of democracy.

District President Menter raised the question, "What Makes the Church Great?" in his convention sermon. He asserted that the "moral fiber of our

Shown congratulating Dr. and Mrs. F. Knauer is Michigan District President man A. Menter. The Knauers have s St. John Church, Saginaw, Mich., f years. The congregation was host to th district convention.—(Saginaw News P

generation has fallen to a new l Pointing out that the "facilities have in churches compare with facilities in country clubs," Dr. l ter warned that the church never permit its plush facilities t obstacles "to keep us from c those things Christ has given church to do."

Rocky Mountain District

Meeting in the new Trinity Ch of Coeur D'Alene, Ida. (Pastor l ard Rodning), was the Rocky M tain District of the ALC. The vention began on Monday, May and adjourned the following T day. The Rev. R. A. Daehlin is p dent of this district.

The 82 pastoral and 66 lay gates heard:

- Dr. O. G. Malmin, edit chief of Augsburg Publishing H Minneapolis, who spoke on the of the church's Division of P cation;
- The Rev. Orval Schmidt, re al director of stewardship, who s on "Our Church's Work";
- Dr. V. T. Jordahl, ALC dir of service to military personnel;

(More news on pa

1961 Graduates of ALC Seminaries

The next seven pages are devoted to the pictures of the 255 students who were graduated within the last month from the four theological seminaries of the American Lutheran Church. Also listed under each picture is the name of the church and the town in which the graduate will serve his first pastorate.

Since copy had to be supplied to the typesetters about three and one-half weeks before publication, this information was not available for all of the graduates. In some cases only the name of the district to which the student was assigned is given. However, by the time the magazine reaches the homes of the subscribers virtually all of the men will have received calls.

Not all of this year's senior seminarians are going into the parish ministry. Of the 255 graduates, 30 are continuing their studies in post-graduate schools, 10 are going into foreign missions, and 9 are going into either the military or hospital chaplaincy.

The largest class, 151 students, was graduated from Luther Theological Seminary in St. Paul, Minn., a former ELC seminary. The Evangelical Lutheran Theological Seminary, Columbus, Ohio, graduated 50 students, and Wartburg Theological Seminary, Dubuque, Iowa, graduated 49 students. Both of these schools were seminaries of the former ALC. Trinity Lutheran Seminary, a school of the former UELC, was merged with Wartburg Seminary.

Luther Theological Seminary, Saskatoon, Sask., Canada, is operated cooperatively by the ALC, the ULCA, and the Augustana Lutheran Church. Five of this year's graduates are going into the ALC ministry.

Although Pacific Lutheran Seminary is not affiliated with the ALC, one of its graduates of this year is going into the ALC ministry.

LUTHER THEOLOGICAL SEMINARY

ST. PAUL, MINNESOTA

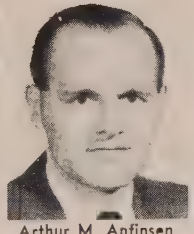
Rhuben O. Aga
First-Long Lake
Butterfield-St. James
Minnesota

Harvey A. Anderson
St. Olaf Church
Austin, Minn.

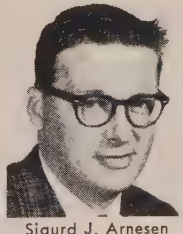
John E. Anderson
Larimore Rural
Larimore, N.D.

M. Russell Anderson
Rose Valley Parish
Rose Valley, Sask.

T. J. Anderson
Audubon, Iowa



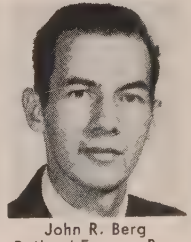
Arthur M. Anfinsen
Valhalla-Bethany
Valhalla Centre
Alberta



Sigurd J. Arnesen
Eastern District

Donald L. Berg
Siloam Church
Paullina, Iowa

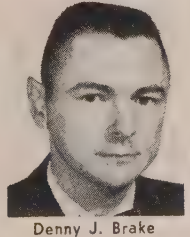
Haldor C. Berg
Graduate study
S. F. State College
San Francisco, Calif.



John R. Berg
Rutland-Forman Par.
Forman, N.D.

Richard M. Billings
First Church
Fairport Harbor, O.

James A. Boyd
First Church
Detroit Lakes, Minn.



Denny J. Brake
Houston, Minn.

L. T. Bunde Jr.
Clam Falls-Zion Par.
Clam Falls, Wis.

Ernest M. Caltvedt
World Missions
The China Area

Rowland Chandler
Calvary Church
Sweetwater, Texas

Lane Doerring
Stephen-Argyle
Minnesota

David A. Ede
Instr. in Religion
Augsburg College
Minneapolis, Minn.

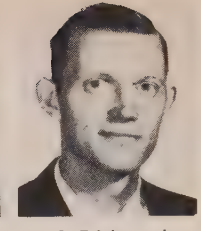
David L. Egeland
Zahl, N.D.

Calvin J. Eichhorst
Graduate study
U. of Muenster
Muenster, Germany

Charles Eidum
S.E. Minn. Dist.

Norris L. Einertson
Chaplaincy
U.S. Army

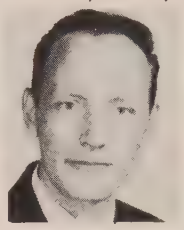
H. G. Engebretson
Christ-Faith
Big Sandy, Mont.



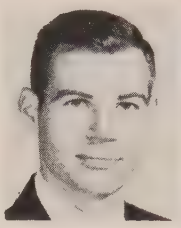
A. S. Erickson, Jr.
World Missions
New Guinea

Clinton G. E
Bethany C
Red Lake
Minnes

S. L. Erickson
Reserve, Mont.

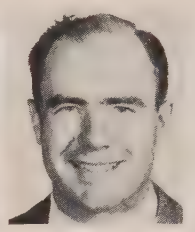


Loren J. Espeland
Redeemer-Garfield
Bryant, S.D.



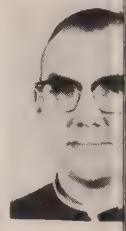
Emil W. Evenson
Benson Rural Parish
Benson, Minn.

James W. Eyer
S.E. Minn. Dist.

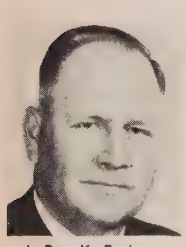


Philip L. Falk
Our Savior Church
Austin, Minn.

Loren G. Fevig
Trinity-Emmanuel
Swan River, Man.
Norquay, Sask.



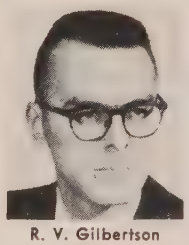
Donald J.
Emmanuel
N. Hollywoo



LeRoy K. Fodness
Trinity-Bergin
Starkweather, N.D.

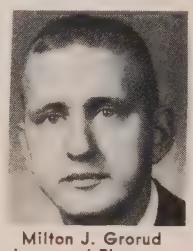
Alan C. Freed
Spring Cr.-
N. La Moure
Hastings, N.D.

Ernest O. Gilberts
Bethany Church
New Lisbon, Wis.

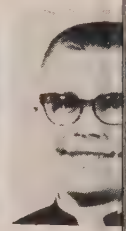


R. V. Gilbertson
Eastern District

Alfred E. Gramstedt
Trinity Church
Owatonna, Minn.



Milton J. Grorud
Immanuel-Ebenezer
Plummer, Minn.



Landis O.
Immanuel-S
Earlville-Hop
Iowa

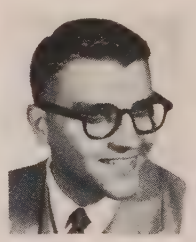
N. David Guetzke
Grace Church
Austin, Minn.

Marshall E. Hall
3-point parish
Independence, Wis.

Bradley C. Hanson
Graduate study
Yale University
New Haven, Conn.

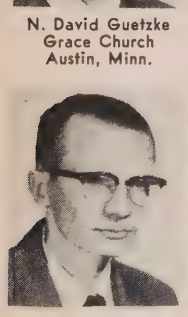
Ronald J. Hays
Internship
Valley City, N.D.

Donald Hefty
Carols, Minn.

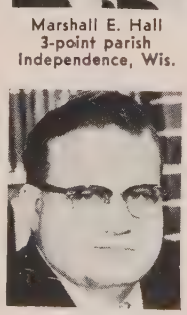


Rolf O. Heng
Canada District

Glenn Het
World Mis
Brazil



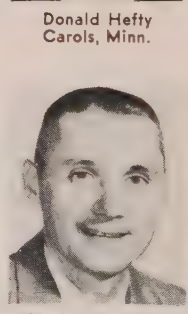
James L. Hilde
Canada District



Kenneth W. Holoien
Nokomis Heights
Minneapolis, Minn.

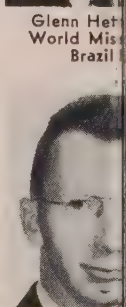
Don C. Hovland
Chaplaincy
Lutheran Gen. Hosp.
Park Ridge, Ill.

David A. Hoyme
First English
Alexandria, Minn.

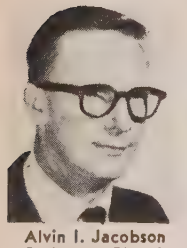


Merlyn O. Huke
Williston Rural
Williston, N.D.

Robert L. Isaksen
Eastern District

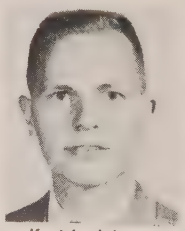


Ivan G. I
Chaplain
U.S. Arm



Alvin I. Jacobson
Redeemer Church
Sherman Oaks, Calif.

Robert G. Jamieson
World Missions
New Guinea



Kent L. Johnson
Chaplaincy
U.S. Army

John W. Jones
S.D. District

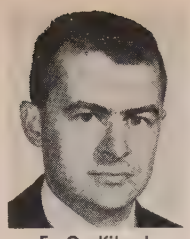
Philip Jorgenson
St. Paul Church
Olds, Alta.

Dan Jurkovic

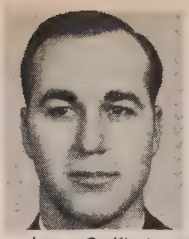
Lawrence R
Marble Fall

Einar Kaada
Graduate study
Uppsala University
Stockholm, Sweden

Alfred E. Kaupins
Iowa District



F. O. Kile Jr.
Graduate study
Philipps University
Marburg, Germany



James G. Kloster
Brandon-Moe Parish
Brandon, Minn.

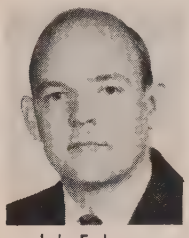
Stephen B. Knudsen
Trinity-Dawson-Driscoll
Steele, N.D.

Alf Thomas Kraabel
Graduate study
Harvard Univ.
Cambridge, Mass.

James L. Kragness
Glenwood Church
Glenwood, Minn.

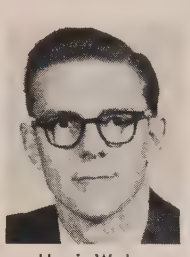
Kenneth W. Kramer
Odin, Minn.

Edgar M. T. Larson
Assoc., Am. Luth.
Fort Collins, Colo.



Lyle E. Larson
World Missions
Japan

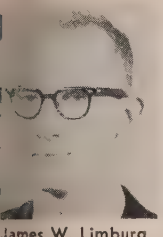
Walter G. Laughlin
Immanuel Church
Cushing, Okla.



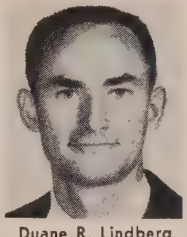
Harris W. Lee
First Church
Duluth, Minn.

Jack R. Lewis
N. Pacific District

Donald Reid Liles
Eastern District



James W. Limburg
Graduate study
Union Seminary
Richmond, Va.

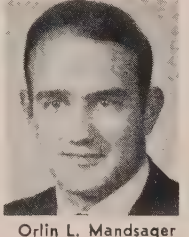


Duane R. Lindberg
Epping-Wheelock
Epping, N.D.

Roger O. Livdahl
Mekinock Parish
Mekinock, N.D.

Paul C. Lucky
Englevale Parish
Englevale, N.D.

Herman T. Madland
Prince of Peace
Milwaukee, Wis.



Orlin L. Mandsager
St. Paul Church
Lynwood, Calif.

Paul V. Martinson
Graduate study
Yale University
New Haven, Conn.

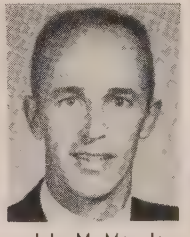
Ronald D. Martinson
Immanuel Church
Seattle, Wash.

Richard H. Mathison
Hogeland-Turner
Hogeland, Mont.

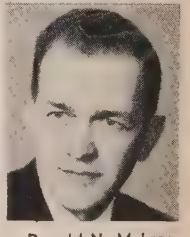
Robert W. Mattheis
Trinity Churches
Hartington-Crofton
Nebraska

James A. McCalmant
Chaplaincy
U.S. Navy

John M. Mikkelson
Our Savior-Minnilake
Valley City, N.D.



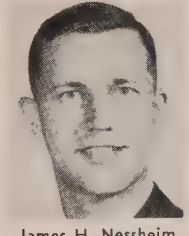
John M. Moe Jr.
Grace-Bethany
Parker-Hurley, S.D.



Donald N. Myhres
Elk Creek-Chimney R.
Osseo, Wis.

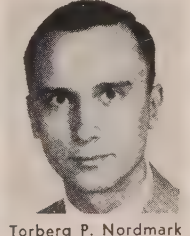
Allan O. Nelson
S.W. Minn. Dist.

Joseph B. Nesheim
Iowa Dist.



James H. Nessheim
Our Saviour Church
Los Angeles, Calif.

Arnold Nicholson Jr.
Trinity Church
Hoboken, N.J.



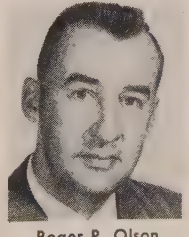
Torberg P. Nordmark
Graduate study

Bernard Oebser
Trinity Church
Mason City, Iowa

David E. Olson
Penn Yan, N.Y.

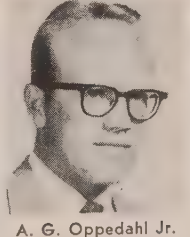
Kenneth N. Olson
Graduate study
U. of Washington

Landis J. Olson
Bethlehem Church
St. Cloud, Minn.



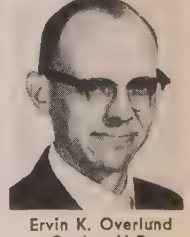
Roger P. Olson
Gully-Trail Parish
Gully, Minn.

William G. Olson
Chaplaincy
U.S. Navy



A. G. Oppedahl Jr.
Saco-Hinsdale-Imm.
Saco, Mont.

Paul A. Otto
Lemmon Rural Parish
Lemmon, S.D.



Ervin K. Overlund
Coulee, N.D.

42 - 6

Roger L. Patrow
World Missions
Ethiopia

Carmen D. Peterson
Our Savior Church
Great Falls, Mont.

Donald R. Peterson
World Missions
Cameroun, Africa

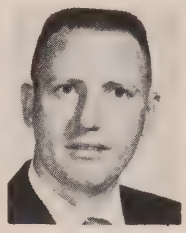
Leroy G. Peterson
Eastern N.D. Dist.

Stanley R. Peterson
South Dakota Dist.

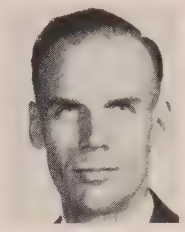
T. B. Peterson
Salem-Zion
Longville-Boy River
Minnesota

James N. I
Instr. in Rel
Luther Col
Decorah, I

Duane A. Priebe
Graduate study
School of Theology
Claremont, Calif.



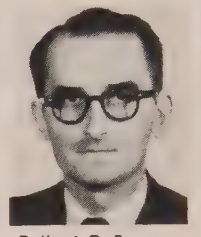
J. Richard Query
First-Petri
Ada, Minn.



Dale E. Rasmussen
Trinity Church
Adams, Wis.

George Reswick Jr.
Chaplaincy
U.S. Army

Kenneth J. Robinson
Hope Church
Heppner, Ore.

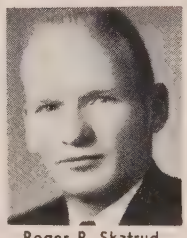


Delbert C. Rumme
World Missions
Japan

Kenneth P.
St. John Cl
Sterling, N

Paul S. Samuelson
Our Saviour
Sandwich, Ill.

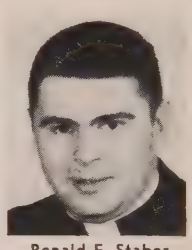
Roger U. Schlaefer
Tower City-Buffalo
North Dakota



Roger R. Skatrud
First English
Medina, N.D.

John Skeie
Roslyn Parish
Roslyn, S.D.

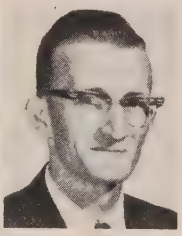
John A. Speerstra
Chetek Church
Chetek, Wis.



Ronald F. Staber
Michigan District

David S. S
Comstock-
Comstock,

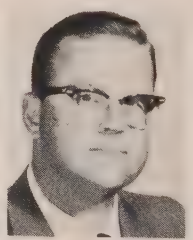
James R. Stenslie
Ambrose-Fortuna
North Dakota



Howard L. Stewart
Trinity-W. Elbow
Wendell, Minn.

Bruce R. Sundberg
Young Life

John E. Swensen
Our Savior Church
Highmore, S.D.



Thomas Swindland
Trinity Church
Madison, Wis.

Leonard V. Sylte
Pierpont Parish
Pierpont, S.D.

Floyd Synst
S.W. Minn.

Donald L. Tastad
Bradley Parish
Bradley, S.D.

Mons A. Teig
Trinity Church
Brooklyn, N.Y.

H. Jerome Thompson
Chaplaincy
Ripon College
Ripon, Wis.

Theodore Thompson
S.D. District

Wayne W. Thompson
Lake Wilson, Minn.

Kenneth R. Torvik
Our Savior
Almira, Wash.

S. A. Tostee
Graduate
Union Sem
Richmond,

Gordon A. Trelstad
Our Savior
Sioux Falls, S.D.

Roy M. Tribe
Lutheran Gen. Hosp.
Park Ridge, Ill.

David Tuff
World Missions
New Guinea

Richard J. Tuff
Ryder, N.D.

Thomas A. Vician
Gloria Dei Church
Rochester, Minn.

Willard E. Wagner
Norwalk, Mich.

F. Joseph V
Our Savior-G
Rudyard, M

Robert Weber
United-Brocket
Brocket-Lawton
North Dakota

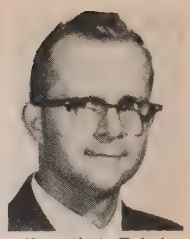
Carl M. Westby Jr.
World Missions
Japan

Sheridan W. Widmark
Woodville, Ohio

R. J. Wierschke
Floodwood, Minn.

Thomas Wilkens
Internship
Eugene, Ore.

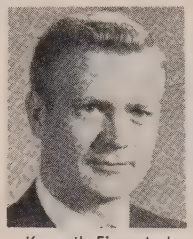
Charles I. Wilson
Western N.D. Dist.



Kenneth A. Zabel
Goodyear, Ariz.

LUTHER THEOLOGICAL SEMINARY

SASKATOON, SASK.



Kenneth Finnestad
Institutional Chaplain
Saskatoon, Sask.

Charles Fox
Yellowgrass, Sask.

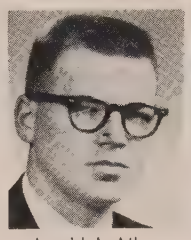
Laverne Hoveland
Lake Alma, Sask.

Alfred Johnson
Naicam, Sask.

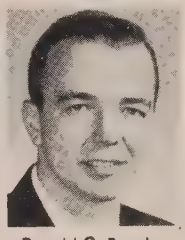
Raymond Yauk
Davidson, Sask.

EVANGELICAL LUTHERAN SEMINARY

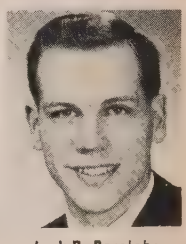
COLUMBUS, OHIO



Arnold J. Athey
First English
Gibsonburg, Ohio



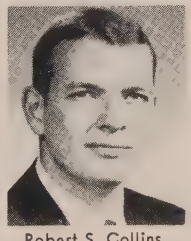
Donald C. Baacke
Emmanuel-St. Matt.
Sugar Grove, Ohio



Jack R. Bernlohr
Canonsburg, Pa.

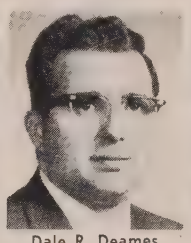
LeRoy H. Beutel
Associate Pastor
Garden of Peace
St. Petersburg, Fla.

Francis P. Bock
Good Shepherd
Vickery, Ohio

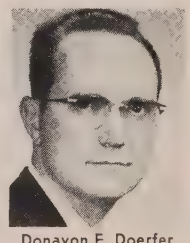


Robert S. Collins
Holy Trinity Church
Baltimore, Md.

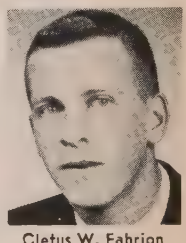
Richard C. Dargatz
Hope Church
Madison, Wis.



Dale R. Deames
Asst., St. John
Beatrice, Neb.

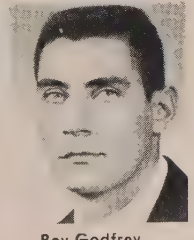


Donavon E. Doerfer
Emanuel-St. Mark
Montra, Ohio

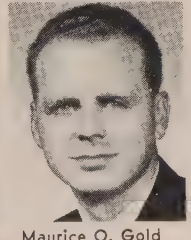


Cletus W. Fahrion
Homestead, Pa.

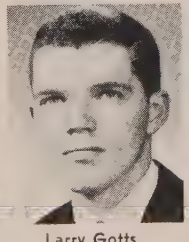
Eugene F. Fogt
Graduate study
Princeton Seminary
Princeton, N.J.



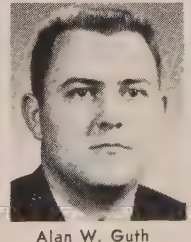
Roy Godfrey
Mission
Pickerington, Ohio



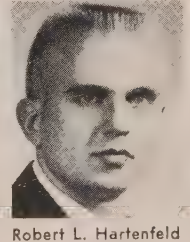
Maurice O. Gold
Asst., St. Martin
Austin, Tex.



Larry Gotts
Grace Church
Detroit, Mich.



Alan W. Guth
Graduate study
U. of Chicago

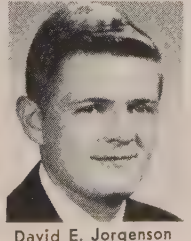


Robert L. Hartenfeld
Good Shepherd
Monroe, Mich.

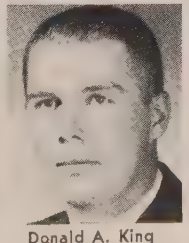
Norbert H. Hellrud
Yorkville, Ill.

William Jeffs
Christ the King
Phoenix, Ariz.

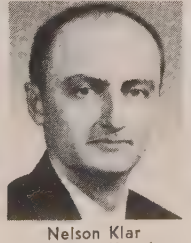
Richard A. Jones
Christ Church
Odessa, Tex.



David E. Jorgenson
Christ Church
Stamford, Tex.



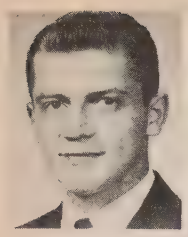
Donald A. King
Zion Church
Weyburn, Sask.



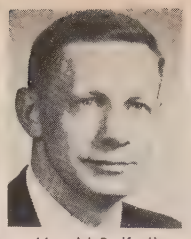
Nelson Klar
St. John Church
Jourdanton, Tex.

David F. Koch
Trinity-Spruce
Barton City-Spruce
Michigan

Marvin D. Koenig
St. John-Waldeck
Warrenton, Tex.

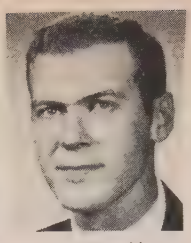


George F. Krempin
Graduate study
Andover-Newton
Newton Centre, Mass.



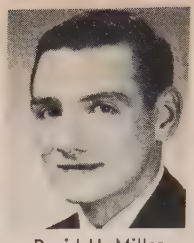
Harold P. Krull
Graduate study
Princeton Seminary
Princeton, N.J.

Gordon M. Labuhn
Loogootee, Ind.



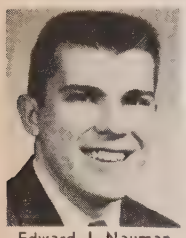
Paul Lautenschlager
Mission
Jacksonville, Fla.

John C. McCollister
Zion Church
Freeland, Mich.

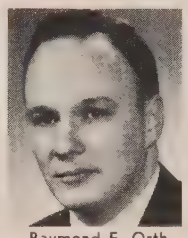


David H. Miller
Greenock, Pa.

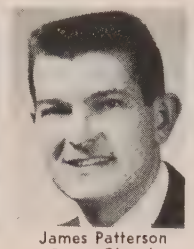
John R. Mo
Elmore-Gray
Ohio



Edward J. Nauman
Mission
Oakdale Station
L.I., N.Y.



Raymond E. Orth
Graduate study
U. of Michigan



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Peace Church
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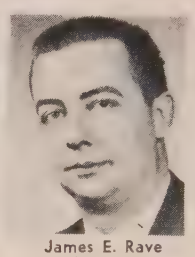

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Mission
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Harold A. Sandberg
Freeborn Church
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Trinity Chu
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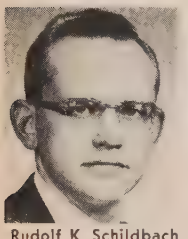

Rudolf K. Schildbach
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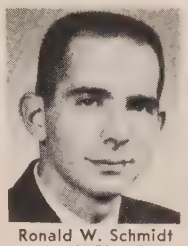

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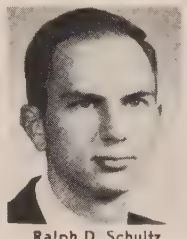

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Lawrence A. Shoberg
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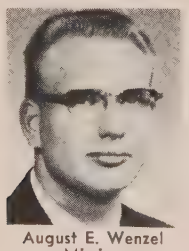
Saskatchew



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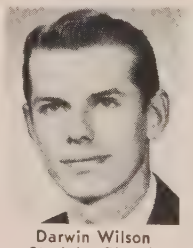

Darwin Wilson
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Charles W. Wollam
Christ Church
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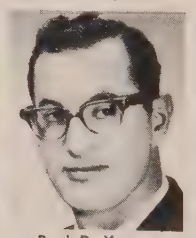
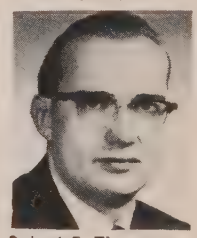


Paul D. Young
St. James-Trinity
Salamonia, Ind.
Ft. Recovery, Ohio



Robert E. Zimmerman
Mission
Montreal, Quebec

WARTBURG THEOLOGICAL SEMINARY

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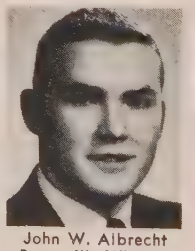

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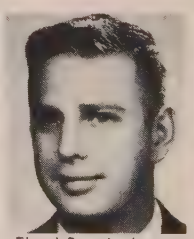
Boyceville-Wheeler
Wisconsin

Donald C. Altmann
Cobb, Wis.



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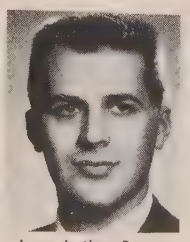
Clarence H. E
Gilead-Hub
Nebrask

Merlin H. Bartelt
St. John-Immanuel
Wausau, Wis.



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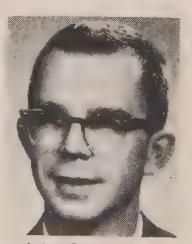
Carleton, Neb.



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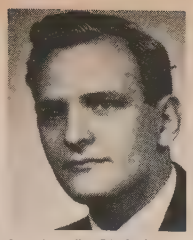
Myrin DeLon Bentz
Red Bridge Church
Kansas City, Mo.

Walton F. Berton
Hines, Ore.

Christian D. Bredlow
Iowa District

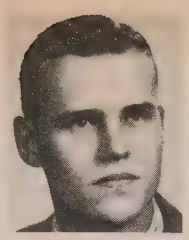
Clyde M. Ca
Turtle Lake,

William G. Carter
Alta Vista-Boyd
Iowa



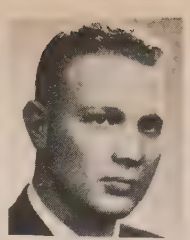
Gordon E. Christiansen
Ansgar Church
San Francisco, Calif.

Oliver Fred Dewald
Mercer, N.D.



Charles W. Dickson

Robert Eichele
Ferndale, Calif.



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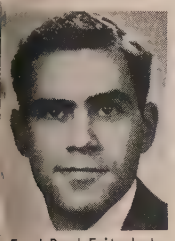
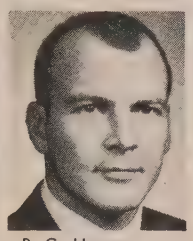
Minden, Neb.

Vincent C. Fricke
World Missions
New Guinea



Fred Paul Fritschel
Graduate study
Wartburg Seminary



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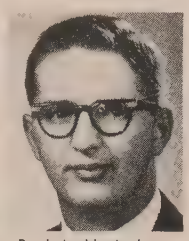
Riverdale-Cole Harbor
North Dakota



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Illinois

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Newton Centre, Mass.

R. W. Hoppenworth
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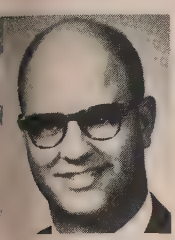
Harvey A. Kroepel
Clinical training
Elgin Hospital
Elgin, Ill.



Robert C. Madsen
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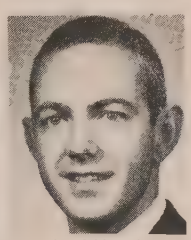
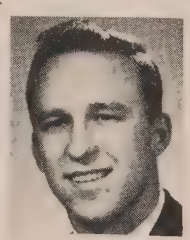
Richard Nieman
Milton-Freewater
Oregon



Loui Novak
Bethel Church
Madison, Wis.

D. N. Oberdorfer
Graduate study
Union Seminary

Milton Floyd Ost
Napoleon, N.D.



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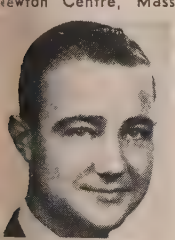
Bateman-Cadott
Wisconsin



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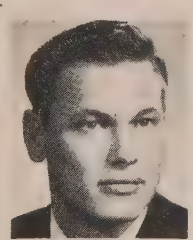

Willard Z. Rother
New Wehdem, Tex.

Edward D. Schneider
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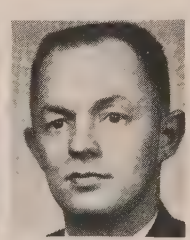
Princeton Seminary
Princeton, N.J.

O. C. Schowalter
Marion-Big Falls
Wisconsin

F. A. Schultz Jr.
Canada District



Douglas F. Soley
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Donald Ralph Staude
Mt. Zion Church
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Gary D. Stubenvoll
Graduate study
U. of Iowa

W. P. Thalacker
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Richard L. Trost
Graduate study
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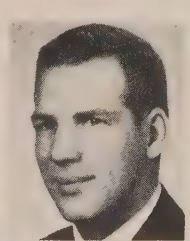
Princeton, N.J.



Robert Lee Weishoff
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Wayne Weissenbuehler
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Christ Church
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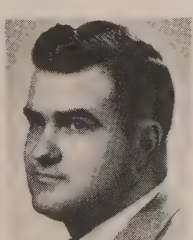
Russellville, Mo.



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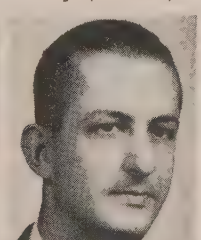
Central District



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PACIFIC LUTHERAN SEMINARY

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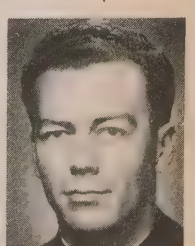

William R. Hampton
First Church
Pomona, Calif.

NO. 1 PRIORITY IN INDIA:

Two Kinds of Food

By Milton Schramm

WHETHER we like it or not, the poor are with us always, and most certainly so in India. The poor are often hungry, sick, illiterate. And in India there are so many of them!

Periodic famine in some section of India is nothing new, but there is a new determination to take necessary steps to provide an adequate food supply. In fact, that is priority No. 1 in the plans of the central government. A leader in New Delhi has used four simple words to summarize four basic needs:

Food
Industries
Schools
Health

The four are inter-related. Better health and education can aid in promoting better agriculture and industries. The result should be a better standard of living. It is noteworthy that for many years Christian missions and churches in India have inclu certain medical, educational, industrial, and agricultural projects in their diversified minist However, they did not necessarily start with projects and certainly they cannot stop there.

In the early church the apostles maintained is not right that we should give up preaching word of God to serve tables." Their No. 1 pri was a different kind of food, the ministry of Word and Sacraments. Lest it be hindered, entrusted the ministry of mercy to seven well-q fied deacons. At this point in the narrative we of notable growth in the early church.

The church in India today, bearing heavy res sibilities and feeling many pressing needs, has set up some priorities. After carefully studying t needs Bishop Stephen Neill has suggested the lowing order of priority:

Pictured here are the faculty, students, and their wives at Luthergiri Theological College and Bible Training School at Rajahmundry, India, whose chief concern it is to meet the No. 1 priority of supplying spiritual food to the people of India.

1. Training ordained ministers of ıe Word.

2. Direct evangelism by boldly proaiming the Word.

3. Preparation of Christian literaıre.

4. Christian education.

5. Projects of medical and social ervice that clearly reflect the love of hrist for man.

Notice the order in which these nportant branches of the church's rogram are listed. The wisdom of he world prefers to elevate No. 5 o top priority. Mahatma Gandhi, for xample, offered the "fragrance of the ose" theory on the role that missionries should play in India. A rose atracts and delights without any proclamation or publicity. Its mute beauty nd fragrance are irresistible. Thus he life of a religious man attracts and ersuades apart from sermons and ooks. A valid criticism of this theory, o far as evangelism is concerned, is hat faith comes not by smelling but by hearing, which means the "preachng of Christ" (Rom. 10:14-17).

The Lutheran Church in India also s concerned about the No. 1 priority of training ordained ministers of the Word. In the Telugu (Andhra) section of southern India our own South Andhra Lutheran Church (SALC), organized in 1945, is the young daughter of the former ALC and is now affiliated with the new ALC. There are a little over 13,000 baptized Christians in 100 scattered congregations, served by 20 ordained Indian pastors.

These Christians are, of course, a small minority of the total population of that area. In all of India, Christians are barely 2½% of the population, perhaps 10 million out of 400 million.

It is not strange if pastors and members of our SALC feel overwhelmed by the magnitude of the task before them. Even the spiritual nurture of the baptized members, most of whom must be accounted babes in Christ, requires long, patient, prayerful shepherding. And without such nurture this nucleus of believers cannot become an effective force for evangelism. Here too the No. 1 priority is an adequate number of well-trained, Spirit-filled ministers of the Word and Sacraments.

We do not have a pastors' seminary in our SALC, but we are cooperating in two joint Lutheran institutions in each of which we have a missionary representative, and where our candidates are trained.

The more advanced of these is Gurukul Theological College and Research Institute in Madras, operated by the Federation of Evangelical Lutheran Churches in India (FELC) Its three-year course is comparable to the curriculum of an American seminary and leads to the bachelor of divinity degree. Greek is a compulsory subject and Hebrew is elective. A candidate should be a college graduate to enter this course.

An ALC missionary, Dr. Raymond A. Martin, is a professor at Gurukul and also serves as treasurer. Thus far only one SALC man, the Rev. V. John, has completed the B.D. degree at Gurukul, but others are expected in time to follow in his steps.

The large majority of pastors in India, usually serving in rural parishes, are not so highly qualified academically. High school graduates with teachers' training are eligible to enter what is called the L.Th. course (licentiate in theology). Such a course is offered at Luthergiri Theological College and Bible Training School at Rajahmundry. This is one of the main centers of the Andhra Evangelical Lutheran Church, formed as a result of mission activities of the United Lutheran Church in America. It, too, is of three years' duration.

Since 1937 the ALC mission has been sending carefully selected candidates to Luthergiri, and the writer of this article has been on the faculty as the representative of the mission and the SALC.

Whatever other changes may take place in the church in India, the training of a goodly number of pastors will continue to be a matter of prime importance, since the Lord of the church has made the ministry of the Word and Sacraments our No. 1 priority. His essential gifts to his universal church will always include "some pastors and teachers, for the equipment of the saints, for the work of ministry, for building up the body of Christ."

Pastor Schramm is an ALC missionary in India.

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EDITORIALS

God's Gift—Pastors

In a day when many churches are worried about decreasing enrollments at seminaries, it is encouraging to learn that 255 men were graduated from the seminaries of the ALC this year. Our church could use more pastors. We shall need even larger classes in the future. But seeing the pictures of these men should lead us to offer thanks to God. For pastors are a gift of God to the church.

Many factors influence these men to prepare for the ministry—the encouragement of parents, pastors, teachers, and others; experiences in church schools, League, camps, or conventions; aptitudes for study, speaking, or working with people; awareness of the needs of people; observation of what pastors can accomplish and the way congregations receive their service. But surely a basic factor is what is known as the call: a conviction that God wants them in the ministry and not in some other work.

In view of the tasks facing the church, there is good reason for facing young men with the challenge of the ministry and asking them, "Why aren't you responding?" There is also wisdom in the advice of an old pastor who said, "Don't become a pastor if you can be satisfied doing anything else." He meant that the ministry demands a commitment so complete that it cannot be sidetracked by any hindrance nor motivated by any inducement other than the call of God.

From the time of the apostles, ministers have been average people. Because they have responded to God's call with such a whole-hearted commitment, God has accomplished more through them than their human abilities would warrant. It is our responsibility as members of the church to insure a continuing supply of this kind of pastors. We do it by obeying the command of Jesus to pray for laborers for the harvest. God has answered this prayer in the past by giving to the church pastors of his own choosing. He will continue to do so.—R.E.A.

Nineteen "Working Units"

At this writing the conventions of the 19 districts of the American Lutheran Church are in full swing. As indicated in a previous editorial on "The Round of the Districts" (*L.S.* for April 11), the districts play an important part in the operation of the ALC. They are the ALC's "working units," segments of the church set up to plan, promote, and execute its program and work. Hence the measure of success that attends the prosecution of the ALC's program rests in large measure on the faithfulness and ef tiveness of the 19 geographic working units which the ALC has been divided.

To be sure, we can go back a step farther say that since the districts are composed of con gations, the success of the ALC's program and w depends, under God, upon the way in which program is promoted and executed by the l congregations. But in this entire kingdom-build operation the district, which is a fellowship of gregations, plays an important role.

Varieties of Working

It is desirable and necessary, if the districts ar make their finest contribution to the work of ALC, that there be both unity and diversity in operation of the districts: unity in loyalty to common task of the ALC; diversity in the wa which the districts address themselves to this c mon task and seek to further it. This is neces if the program of the ALC is to benefit from the measure of the special gifts, insights, and enthusi of the members of the several districts. In the w of 1 Corinthians 12:6, this calls for "varieties working," with the recognition that "it is the s God who inspires them all in every one."

The 19 districts of the ALC are not all cas the same mold when it comes either to their org zation or to their operations. One of them has a time executive vice-president; another, a full-t lay assistant to the president; others have an dained executive assistant to the president; and on. At one of the district conventions the secre burns the midnight oil and writes minutes for day's sessions that are distributed the next day another district it was decided that the min should not be read during the convention, that executive committee be authorized to edit approve the minutes for printing, and that t minutes need not be adopted at the next convent

A good illustration of how there are varieties working in the 19 districts is seen in the wa which the district conventions are conducted. Lutheran Standard has been represented at all district conventions this year and hence our has had an opportunity to see these district con tions in action. And we have learned that there indeed, "varieties of working" at a district con tion. In all but one of the conventions held thus there has been some kind of pre-convention re which includes reports from the district officers, executive committee, the standing committees, auxiliaries, etc.

But there is considerable diversity in the wa which these reports are acted upon and the wa which the district sets up its program. That prog

ay last less than two and one-half days or it may st well over three days. It may or may not have a zeable preliminary committee that meets the day efore the convention as such opens. Before going to detail on such diversities, let it be noted that ney are a wholesome thing. Districts can and do arn from one another. Furthermore, something one at a general convention of the ALC may give district an idea for its program. Again, the ALC free to incorporate into its convention program into its operation some expedient that has proved s value on the district level.

More Than One Good Method

At least one of this year's district conventions sed the floor committee system. This means that e reports of the district's standing committees—n American Missions, World Missions, Higher Edu-ation, etc.—are referred to a committee composed f lay and clergy delegates. These floor committees eet in separate sessions at scheduled times on the onvention program, consider the report of the anding committee that has been assigned to them, nd report their findings to the convention. In some istrict conventions, the standing committees report irectly to the plenary sessions of the convention.

In still other district conventions use is made of me type of preliminary committee. To cite two il-strations: In the Southern District it was called a lenary Committee and was composed of 21 pas-ors and 21 lay delegates. In the Central District it as called the Committee on Review and Resolu-ions and included 18 pastors and 18 lay delegates. n both cases this committee met on the day before he convention opened, went through all the reports f officers, standing committees, etc., and drafted a omprehensive report, with recommendations, for onsideration and action by the convention. I can estify that both the floor committee plan and the reliminary committee plan worked successfully. In-identally, there is nothing to prevent a district from xperimenting with both plans in the course of its istory.

But even this is not the whole story of the "vari-ties of working" at district conventions. At one of he conventions there was a wealth of hymn singing, d by an expert in that field. At another convention he Choral Union of the district furnished a large art of the program at one of the evening services. t still another convention there was a rendition of he cantata *Una Sancta,* first given at the consti-uting convention of the American Lutheran Church.

Special lectures, group Bible studies, group meet-ngs on the various phases of the ALC's program, convention banquet, separate group meetings of he pastors and of the laymen, the showing of the ALC-related films, special events for the women visitors: all of these are features that were included in the program of at least one, and in some instances of perhaps all, of the district convention programs this year. How drab it would have been for us edi-tors to have found all the convention programs as much alike as peas in a pod! But what a thrill it was to see the diversity amid unity that marks the pro-grams—and the day by day operations—of the 19 "working units" of the far-flung American Lutheran Church!—E.W.S.

The Church and Its Chaplains

One of the things that all of the district conven-tions have in common this year is a recognition of the work done by the ALC pastors who are military chaplains. At each of the conventions this aspect of the church's program is presented—either by Dr. V. T. Jordahl, the director of service to military personnel of the ALC, or by his representative.

The ALC has 101 military chaplains on active duty and about twice that number in reserve status. Then it has a network of "contact pastors" who live in the vicinity of military installations and gladly minister to ALC military personnel if and when names are sent to them. Speaking of names, Pastor Carroll N. Anderson of Los Angeles told the South Pacific District that in the two years in which he has served as a contact pastor he has received the name of but one man stationed at a military base in his area.

A striking demonstration of the importance of ministering to our members in the Armed Services is the fact that at one convention, no less than seven of the lay delegates were military men on active duty. Perhaps an even more telling illustration of the importance of this ministry was given when a chaplain recounted a personal experience. At the military installation where he was stationed one of the servicemen was going from bad to worse, and was in imminent danger of rigorous military disci-pline. Taking advantage of an opportunity to talk with him, the chaplain discovered that one of the things that had really gotten him "down" was the fact that his brother, a senior in a theological semi-nary, had stopped writing to him on the plea of being too busy. "Don't you think?" the serviceman asked the chaplain, "he could find a little time to write me a letter?"

You see, in the last analysis, the success of the church's service to military personnel depends large-ly on you and me. Nothing can take the place of personal letters. And we can also make sure that the names of service people are sent to the proper chap-lain or contact pastor; or, if we are in doubt, to the Director of Evangelism, 422 S. 5th St., Minneapolis 15, Minn.—E.W.S.

MR. EDITOR...

RONALD LARSON FAN CLUB

Sir:

Ronald Larson (May 9 *L.S.*) exactly expresses my opinion. Karl A. Olsson's column could easily be omitted.

Mrs. Nettie Stageberg
Floodwood, Minn.

Sir:

If the *L.S.* is for Lutherans to use and enjoy in their homes it is falling far short of its purpose.

Mrs. Lucille Finelli
Princeton, Minn.

Sir:

Yes, we'd like a more *readable* church paper with more articles containing food for spiritual thought, such as "Things That Hinder Prayer."

Mrs. K. W. Harper
Beatrice, Neb.

YES, THERE ARE BOUQUETS

Sir:

Reading "Mr. Editor" gives the impression that you are being swamped with criticism. Surely you must get some bouquets too—don't you? I feel that you are putting out an excellent church paper.

George C. Hansler
St. Paul, Minn.

Sir:

In answer to Mr. Larson, if you will read the article by Theodore B. Hax you will find something readable and usable.

Olga A. Aaskov
Falmouth, Me.

Sir:

Thank you for sending me a magazine that I can, with pride, display and read in my home. If I do not always agree with all printed therein, well and good. If only those writers agreeing with my point of view were read here, my family would indeed grow very small and narrow in their thinking.

Mrs. H. D. Overmyer
Lakewood, Calif.

Sir:

I want to compliment Karl Olsson on his unique column. It has become my favorite part of the Standard . . . and serves a definite function. Christianity certainly involves more than "some lovely poems."

Rex E. Grove
Story City, Iowa

Sir:

I suggest that we devote space formerly given politicians to pictures of missionaries, pastors, teachers. I congratulate you on your fine article, "Help for Hong Kong."

Mrs. Elmer Arnold
Columbus, Ohio

FOR MORE OBJECTIVE THINKING

Sir:

I appreciated very much the article "Operation Abolition" and the accompanying editorial (May 23 *L.S.*). I underlined these statements: "Christians must not endorse 'hate' campaigns," and "To meet the challenge of Communism we must know what it is." Sometimes in our enthusiasm we forget that our primary responsibility is to be a Christian, not an anti-Communist.

Paul F. Reyelts, pastor
Normal, Ill.

Sir:

These are outstanding examples of scholarly, objective thinking and writing. There is an alarming tendency to associate all that is bad with Communism and all that is good with Americanism. We need more inquiring minds, capable of thinking objectively, who will seek out the truths from headlines and deliberate propaganda.

A. J. Peterson
Mobridge, S.D.

Sir:

It was informative, objective, and written in a spirit of intelligent brotherly love. I shall suggest to my people that they read it carefully.

Elmer S. Hjortland
Oak Park, Ill.

STRAINED CHARITY

Sir:

The article "Operation Abolition" almost strains my charity to the breaking point. My most charitable conclusion is that both the editorial staff and Rev. Moellering are tragically naive on Communist objectives methods.

John Biegel
Houston, Tex.

Sir:

The trouble with self-appointe perts on Communism is that the like college professors who know actly the properties of water cannot swim. The gap between lionaires and paupers in the S Union is ten times wider than in Western country. Every day th ands more flee the "more equalit society" by leaving everything risking their life. It sounds fan cally naive to say that "Commu too, are people for whom C died." With the same logic it ca said that Christ died for the I cannot understand how in a posedly Christian church public ways are opened up to the real Christ if there ever was one. S Communism, ask the refugees in country about its practices of erate "moral" murder, decep building a "classless" society greater gaps between slaves and ters.

Robert Lindblom
Columbus, Ohio

Sir:

Is the Rev. Moellering tryin tell us that Mr. Hoover is not formed on Communist tactics Mr. Moon? Is there anything w with upholding a duly consti arm of our government?

Mrs. Eula L. Thomps
Columbus, Ohio

Sir:

You are not speaking for Lu ans; you are quoting a group w policies are not acceptable to of us because they advocate pr ly the things sought by the Co nist Party. Why not instead more time getting informed o very-present threat of Communi our country and pass along th formation?

Mrs. Ednah Carpent
San Gabriel, Calif.

• *Watch for articles on Co nism in the future.*

WE HEAR FROM THESE,

Sir:

Bravissimo for letting O. E. son speak words for Socialism coming world order!

Emily Hollingswort
St. Paul, Minn.

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• Dr. William Larsen, secretary of the ALC, who spoke on the state of the church.

The district president reported that the request of the Central Idaho Conference for a change of district affiliation had been approved by the Joint Council of the ALC and will be acted upon at the ALC's next general convention in October, 1962. The Central Idaho Conference has 15 parishes and slightly more than 3,000 baptized members.

ALC Graduates 2,380

A total of 2,380 students participated in the recent commencement exercises at the 14 colleges and secondary schools of the American Lutheran Church.

Of this number 1,943 were graduated from the church's nine senior colleges. Although by far the majority of these had completed the four-year course, this figure also includes a few from two-year teacher training and special business courses. Twenty-three church and community leaders were awarded honorary degrees. The three junior colleges and two secondary schools graduated 437.

St. Olaf College, Northfield, Minn., had the largest graduating class, numbering 345 students. Honorary degrees were conferred on the Rev. Edward A. Hansen, who received a doctor of divinity degree, and Prof. Sigurd Mundhjeld, who received a doctor of laws degree.

The second largest class in the ALC was graduated from Concordia College, Moorhead, Minn., where 320 participated in the commencement exercises. Concordia awarded a doctor of laws degree to P. O. Sathre, chief justice of the Supreme Court of North Dakota.

The number of graduates at the other schools was as follows:

Augustana College, Sioux Falls, S.D., 215 graduates. No honorary degrees were given, but since this is Augustana's centennial year, centennial awards were given to Dr. Alvin Rogness, Dr. Kenneth Thompson, Dr. Franklin Clark Fry, George Foster, and Allen S. King.

Capital University, Columbus, Ohio, 268 graduates. Honorary degrees: Carl C. Hein, LL.D.; William D. Schmidt, LL.D.; the Rev. Forest R. Stoneburner, D.D.; and the Rev. Harry Wolf, D.D.

Dana College, Blair, Neb., 68 graduates.

Luther College, Decorah, Iowa, 245 graduates. Honorary degrees: Dr. Jakob A. O. Larsen, Litt.D.; the Rev. Carl N. H. Otte, D.D.; Walter L. Rugland, Sr., LL.D.; Dr. Henriette Naeseth, Litt.D.; and the Rev. Alf M. Kraabel, D.D.

Pacific Lutheran University, Tacoma, Wash., 247 graduates. Honorary degrees: the Rev. Harold Kildahl, D.D.; the Rev. E. V. Stime, D.D.; and the Rev. Edwin W. Bracher, LL.D.

Texas Lutheran College, Seguin, Texas, 83 graduates. Honorary degree: Dr. Fredrik A. Schiotz, D.D.

Wartburg College, Waverly, Iowa, 151 graduates. Honorary degrees: the Rev. Elmer A. Nelson, D.D.; and Prof. Martin Heinecken, Litt.D.

The number of graduates at the junior colleges and secondary schools was as follows:

Camrose Lutheran College, Camrose, Alta., 15 graduated from the junior college and 75 from the high school.

Luther College, Regina, Sask., 35 graduated from the junior college and 92 went into senior matriculation.

Waldorf College, Forest City, Iowa, 120 graduates.

Augustana Academy, Canton, S.D., 53 graduates.

Lutheran Collegiate Bible Institute, Outlook, Sask., 47 graduates.

Statistics Show Gains

The three bodies that are now the ALC increased their membership by 47,688 during 1960, according to statistics released early this month by the general secretary's office in Minneapolis.

Baptized membership of the church at the end of 1960 had increased by 2.1%, bringing the new total to 2,305,780. Of this number 1,509,274 are confirmed members, compared with 1,480,086 in 1959. As the new church began operations on Jan. 1, there were 1,107,716 communicant members.

The statistical summary also indicates that the churches held 294,000 Sunday services during the year, with an average Sunday attendance of 898,043. The 4921 Sunday schools, taught by more than 90,000 tea increased the number of pupi 20,000, bringing the new tot 741,000. About half were enroll vacation schools.

The ALC began the year 1,230 Christian day schools, in 10,447 students were enrolled.

Singing in 6,700 church were more than 150,000 mem some of whom sang on the 1 radio broadcasts and 1,597 tel sponsored by ALC congregatio

The total property valuatic congregations is nearly $515 m

Among the Churches

SOUTH-CENT

• St. John Church, San An Tex. (Pastors Roald E. Braulic Arthur Holm), dedicated its Wolff Memorial Chapel and E tional Building on May 7. The addition is named in honor c late Dr. A. L. Wolff, who serve congregation as pastor for 36 from 1913 to 1949.

Typical of many commissioning ser the ALC is this one in which Delores was commissioned in her home churc of Kerrville, Tex., by Pastor Clare Ehler. Delores, a January graduate c Lutheran College, will work under th tion of the Rev. Richard Fenske, director of American Missions, as a

UPPER MIDWEST

● Bethany Church, Frost (RFD), nn. (Pastor C. Kenneth Peisker), dicated a renovated sanctuary and served the 80th anniversary of the ngregation on June 4.

● Dr. George Forell, professor of stematic theology at Chicago Lu-eran Seminary, Maywood, Ill., will eak at the Clark County Lutheran mmer Festival, Greenwood Park, eenwood, Wis., on June 25.

● Trinity Church, Loyal, Wisconsin astor V. A. Ganz), had a special rvice on May 21 to dedicate its modeled church basement.

● Mt. Calvary Church, Rothschild, is. (Pastor Earl P. Zimmerman), dicated a parish hall on Pentecost, ay 21. Mt. Calvary was organized a package mission in 1956.

● Immanuel Church, New Leipzig, D. (Pastor G. G. Neuberger), ded-ated a church and education unit June 11. Three charter members e still active in the 50-year-old con-egation.

WESTERN

● Christ the Victor Church, Fair-x, Calif. (Pastor John T. Rotto), as begun construction of its first nit church and education building. he congregation was organized last ecember.

● Bethany Church, Pasadena, Cali-ornia (Pastor Niels C. Carlsen), edicated a new sanctuary and re-ious education facilities on May 28.

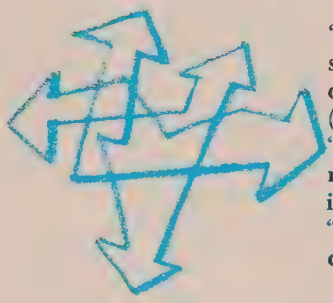
CANADA

● The Rev. Clifton L. Monk of innipeg was elected the first full-me welfare leader for Canadian Lu-erans, at a meeting of the execu-ve committee of the Canadian Lu-eran Council held May 23 and 24. r. Monk has been executive secretary of Canadian Lutheran World Relief since 1947. If he accepts the new position he will become executive secretary of the Council's Division of Welfare in late September.

MIDWEST

● St. John Church, Nashua, Iowa (Pastor Raymond Ehlers), purchased a new site and conducted a successful pledge campaign for a new church to replace the one destroyed by fire last February. The origin of the fire has been undetermined.

● Thirty-one boys from the Mt. Zion Church, Detroit, Mich. (Pastors Wm. H. Nies and Wm. L. Nies), have received the Pro Deo et Patria award in Scouting. Five other boys are preparing to receive the same award. Pastor William L. Nies has given guidance to the boys, and in recognition for his work has received



" 'The people who walked in darkness have seen a great light; those who dwelt in a land of deep darkness, upon them has light shined.' (Isaiah 9:2)
"Across the face of the Bible text an official rubber-stamped, in black ink, the words 'Printing permit denied.'
"Reason for denial: The verse contained concealed political implications."

The scene is East Germany.
The time is now.

You, as a free American—concerned with man's loss of freedom in many parts of the world—will want to read Dr. Richard W. Solberg's new book, **God and Caesar in East Germany** (Macmillan).

In this graphic study of the Church's struggle against Communism in East Germany, Dr. Solberg describes the subtleties of Communist aggression against individual freedom of thought. He points out the alternatives with which the Christian is presented: Is it better to persevere? Would it not be acceptable to live an outward lie by verbally avoiding unpleasantness if not outright persecution? Or must one, after all, give in?

"This book," writes Bishop Otto Dibelius in the foreword, "will open the eyes and awaken the conscience of many people."

Dr. Solberg is chairman of the history department at Augustana College, Sioux Falls, S. D., and has served as senior representative in Germany for the department of world service, Lutheran World Federation. He also is author of **As Between Brothers** (Augsburg), dealing with inter-Lutheran ventures over the past 40 years of meeting the needs of people all over the world.

God and Caesar in East Germany ($4.95) and **As Between Brothers** ($3.00) can be ordered from *Augsburg Publishing House*

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the Lamb Award, which will be presented to 24 ALC members this year by the National Committee on Scouting.

● Roy Thompson of Trinity Church, Park Forest, Ill. (Pastor Glenn W. Bragstad), also received the Lamb Award.

● Trinity Church, Chicago, Illinois. (Pastor George A. Reinke), burned its mortgage, celebrated its 90th anniversary, and dedicated its remodeled church on June 4.

● Bethlehem Church, Toledo, Ohio (Pastor Walter J. Fritz), dedicated a new church on May 14 and celebrated the congregation's golden anniversary on May 28.

● Trinity Church, Mason City, Iowa (Pastors Lavern R. Hanson, I. M. Haaland, and Lawrence E. Holst), dedicated a new parish education building on May 7. The new building includes 33 classrooms.

● Christ Church, Utica, Michigan, had three services on May 21 for the purposes of dedicating the church, laying the cornerstone, and installing the Rev. Hjalmar F. Hanson as pastor. The congregation was organized in November, 1960.

OHIO-EASTERN

● Our Savior's Church, Brooklyn, N.Y. (Pastor Gabriel Tweet), dedicated a new quarter-million dollar new parish hall and educational building on April 16.

● The Rev. William C. Behrens, pastor of the Dobbs Ferry Church, Dobbs Ferry, N.Y., received the Master of Religious Education degree from Union Theological Seminary, New York, N.Y., on May 23.

● Redeemer Church, Brook Park, Ohio (Pastor Norman E. Minich), broke ground May 21 for its second unit begun within one year. The new unit will be an 11-room education wing that will permit the two-and-a-half-year-old congregation to conduct double Sunday school sessions.

Anniversaries

125th—Salem, Fremont, Ohio.
100th—Crow River, Belgrade, Minn.
50th—Scobey, Scobey, Mont.

Obituaries

The Rev. William N. Emch, D.D., 85, Toledo, Ohio, died May 26 during the closing prayer of a service held in his honor at the Lutheran Old Folks Home in Toledo. Born in Woodville, Ohio, Dr. Emch served the following Ohio parishes: Celina, Fort Recovery, Botkins, and Obetz. Following his retirement in 1952 he served as chaplain of the Lutheran Old Folks' Home. For 30 years Dr. Emch wrote "The Question Box" popular feature column of the *Lutheran Standard,* continuing until the final issue last December of the former ALC's official paper. He compiled a book, *The Question Box,* from materials he produced for his column.

Dr. Wm. Emch

The Rev. Ole Belsaas, 93, Twin Valley, Minn., died recently. Pastor Belsaas was born in Norway. He served congregations in International Falls, Littlefork, and Beltrami, Minn.; Superior, Wis.; and Ishpeming, Mich. He retired in 1944.

The Rev. S. T. Thompson, Northfield, Minn., died May 15. He served parishes in Conrad and Big Sandy, Mont., Walhalla and Leonard, N.D., and Exeland, Wis. He retired in 1955. Pastor Thompson was bo Northwood, N.D.

The Rev. Helmer J. Hansen, ahga, Minn., died April 28. Bo Chicago, Ill., he served parish Minneapolis, Minn., Kankakee and the following North D communities: Berthold, Landa, erstown, Grenora, and Velva.

The Rev. Carl G. Tjomsland, kane, Wash., died last Dec. 4. in 1875 in Pontiac, Ill., Pastor T land served at Deronda, Wis., S ing and Outlook, Sask., and Sc Flaxville, Mont.

Mrs. Anna Burrack, wife o Rev. William Burrack, Max Iowa, died April 24.

Mrs. Magna Ellertson, widc the late Pastor Johan Ellertson, on March 21.

Changes of Address

F. R. Bacon (asst. supt., Good Samaritan from Milford, Iowa, to 311 2nd Ave Mason City, Iowa.
Martin A. Bauer, from Munhall, Pa., Dorris Ave., Buffalo 15, N.Y. (Ascensio
Richard E. Bauerle, from Gibsonburg, C 323 S. Walnut, Bucyrus, Ohio (Good Ho
O. A. Bertram (retired), from Southfield to 484 E. Grand Blvd., Detroit 7, Mich.
Eugene W. Beutel, from Baltimore, Md., Iris Dr., Neptune, N.J. (new mission).
K. Bernell Boehm (asst. pastor), from N ington, Ohio, to 6658 Pearl Rd., Clevel Ohio (Divinity).
Karl H. Brevik, from Minneapolis, Minn., Main St., Kalispell, Mont. (Bethlehem).
Roger L. Buttke, from Medina, N.D., Hilmer Buttke, 2503 River Shore Dr., Mc Minn.

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William Carlson (retired), from Los Angeles, alif., to 2152 Holbrook Dr., Concord, Calif.

alph C. Chelsen, from Gully, Minn., to Rte. 1, ewark, Ill. (Grace Ev. and Bethlehem).

O. Dversdall, from 1933 Deerwood to P. O. ox 233, West Sacramento, Calif.

O. Evans (retired), from Minneapolis, Minn., P. O. Box "C," Ray, Minn.

ank J. Firnschild (retired), from Daytona each, Fla., to Boulevard Hotel, 775 Dade Ave., iami Beach, Fla.

ilton S. Frueh, from 181 S. Santa Clara to 0 Laurel Lane, New Braunfels, Tex.

erald N. Hefty (military chaplain), from 90th eplacement Bn. to 1st Brigade, 22nd Infantry, ort Lewis, Wash.

mes Heineke, from Box 86 to Drawer L, astroville, Tex.

nan C. Hofstad (military chaplain), from Air esearch & Develop. Command to Hdq. 3245 B WG, Lawrence G. Hanscom Field, Bedford, ass.

ussell G. Lemke, from Davidson, Sask., to 105 uckingham Rd., Charleswood 20, Man. (Gloria ei).

arold A. Lindberg, from Lewisburg, Pa., to rotestant Chaplain, State Correctional Institu- on, Huntingdon, Pa.

ilton E. Mayer (campus pastor), from 6130 lenhurst to 5774 Huron, Houston 33, Tex.

red Mueller (dist. admin. asst.), from Clara ity, Minn., to Box 773, Willmar, Minn.

ric Pedersen (missionary), from Japan to 1320 sler St., Saskatoon, Sask.

on Petersen, from Castle Rock, Wash., to P. O. ox 847, Castle Rock, Wash.

ichard A. Pierson, from Mt. Prospect, Ill., to 142 W. Southern Ave., Muskegon, Mich. (Our avior).

homas I. Redfern, from Smeltzer Rd., to Rte. Marion, Ohio.

illie L. Rosenow, from Redfield, S.D., to Hawk- ye, Iowa (Trinity).

). P. Sheggeby, from Box 1226 to 401 W. 32nd ve., Kennewick, Wash.

). M. Simundson (visitation pastor), from Plum- er, Minn., to 824 14th Ave. S.E., Aberdeen, .D. (Bethlehem).

erbert M. Skarie (hospital chaplain), from erkeley, Calif., to 428 E. Gustavus, Fergus Falls, Minn.

eter N. Tengesdal, from 6521 20th Ave. N.W. o 2006 W. 65th, Seattle 7, Wash.

Valdo R. Wold, from Argyle, Wis., to 1300 Orchard St., Racine, Wis. (Gethsemane).

ruce E. Zellmer (hospital chaplain), from Can- y, Minn., to 2025 Parkside Dr., Des Plaines, Ill.

PARISH CONSERVATION

Send ads and replies to Parish Conservation, 122 South 5th St., Minneapolis 15, Minn. Refer o ad number when inquiring. Parish Conser- ation assumes no responsibility for the merit f propositions advertised.

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280 ac. farm on county road in Pope Co., Minn. Lutheran community. 13-1A

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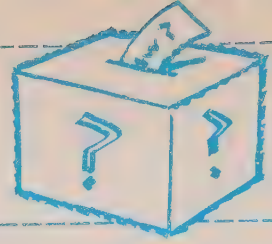
By Stanley D. Schneider



What Is a Deaconess?

I have often wondered about Lutheran deaconesses. Are they to the Lutheran Church as nuns are to the Roman Catholic Church? Why do they dress in black? Are they allowed to marry? What are the qualifications for a "sister"? In what capacities do they serve the church? **W. L., Iowa**

A deaconess is a servant of the Lord. Today it means she is a woman who has received religious as well as professional education, so that she can serve in institutions and agencies approved and recognized by the church.

Deaconesses take no "vows" in which they promise never to marry. When a deaconess has served for a time following the education which the Motherhouse may have given her, so that the costs of her education are offset by her service, she is morally free to follow a call into marriage.

To qualify for deaconess candidacy and the candidate education, the following requirements must be met: Age: 18-36; education: high school required; marital status: single, or widowed with no dependent children. Good moral character; sound physical health; ability to carry post-high school level studies; a well adjusted personality; a genuine desire to serve the Lord.

In what capacities do they serve the church? As a rule, any field of Christian service related to hospital, welfare, or congregational service, is open to a deaconess. Professional education for a specific career may be taken in one of the following fields: nursing, practical nursing, hospital laboratory technician, x-ray technician, dietetics, pharmacy, administration and office work, preparation of Communion wafers, occupational therapy, physical therapy, parish work, social work, teaching.

This takes care of about all the questions except "Are they like nuns, and why do they dress in black?" I think that you can begin to answer the first question for yourself. As for the second, they are not limited to black. They do wear a distinctive uniform, so that they are easily recognized. This is quite helpful; it introduces them on sight.

If you want more information about this fine serving arm of the church write the Lutheran Deaconess Motherhouse, 2224 W. Kilbourn Ave., Milwaukee 3, Wis., or Lutheran Deaconess Hospital, 1700 Western Ave., Park Ridge, Ill.

Send questions to Prof. Stanley D. Schneider, 835 Chelsea Ave., Columbus 9, Ohio. Names and addresses must be included though only initials will be used.

In the May 9 issue you wrote about happiness in heaven even though some of our friends and relatives may not be there. How can we be happy in this life if we know a member of the family has gone to hell upon his death? **V. R., S.D.**

There are a couple of matters to be considered here. In the first place, I don't suppose we can ever be certain that someone has gone to hell. That isn't our business to decide. But sometimes we do have haunting, strong suspicions about this.

The other matter to be considered is this, does God promise us this serene thing called "happiness" in this life? There are crosses to be born. Read the tenth chapter of Matthew. Here is something about the cost of discipleship. "Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household" (Matt. 10:34-36).

But please read the whole chapter. For it contains many assurances, too. It also needs to be pointed out that faithfulness to the Gospel does not necessarily mean that you have to dislike members of your family. It is only that God must come first, even in this relationship.

Because of the ultimate hope that we have we may well have a joy, one that is deeper than th happiness of any given momen St. Paul put it, "I consider tha sufferings of this present time ar worth comparing with the glory is to be revealed to us" (Rom. 8

So, happiness you may not a have, but you do have joy. Anc have the promise of sorrow tu to joy. And that joy no one will from you. Read John 16, too.

Our parish is without a p We wanted to call a certain p and were told that we couldn' him. Isn't a congregation fr call anyone it chooses? **L. H., O**

"The local congregation cal own pastor . . ." (Article V, S 2, B, Constitution of The Am Lutheran Church). This articl sures the right to call as being w the proper jurisdiction of the co gation.

Does it have the further im tion that the congregation is fr call "anyone" to this post? Not n sarily. Most congregations have in their own constitutions a limi something like this: "Only a c man of The American Lut Church in good standing or one is recommended for call by Church Council of The America theran Church may be called as tor of this congregation."

Does this mean, then, that yo free to call any clergyman i church? In a sense yes, but one stop here. If we are really conc for the welfare of the whole ch we must look beyond our own and consider the welfare of church to which we belong as as that of the local congregatio

This is where the district dent's responsibility enters the ture. The model constitution pr for seeking his advice before is issued. A part of the ass duties of a district president is vision over the clergy and con tions in his district.

Be assured of this, the d president is concerned with yo uation. He wants you to have tor. It is his task to determin particular needs of a parish, an from his own sources of inform which are quite legitimate, a most certainly more adequate our own, he proposes a list o able candidates.

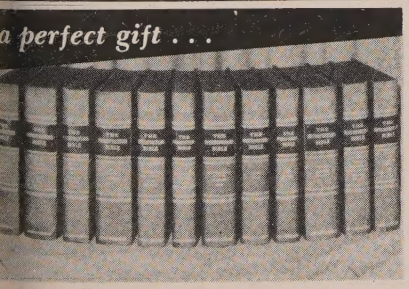
If the congregation wishes more formation for the purpose of mak- g nominations, the district president in the best position to supply this formation. He has a file of all the en in his own district, and can re- uest information about men in other stricts.

This responsibility of providing in- rmation and making recommenda- ons is a heavy one. The district resident must feel at times like the postle Paul, who felt strongly for e care of all the churches.

Because he is concerned with all e congregations, as well as with ur congregation, he may suggest at a certain pastor be not called. he reasons for this may be many. he suggested pastor may have been his present parish only a short time. e may be deeply involved in a uilding program. And it may be that e just isn't the man that somebody inks he is.

One of the things that is absolute- essential in a larger church body an increase in mutual confidence. Ve simply must have confidence in ach other. It is no longer possible r each of us to know each other timately as may have been true in rmer days.

If we call men to positions of re- ponsibility and trust, we must be areful as to whom we call to those osts. And when we have prayerfully nd carefully called them, we must spect their judgments. District residents are such men. As I know em, they are hard working men ho take their responsibilities serious- and are deserving of our prayers, upport, and cooperation.



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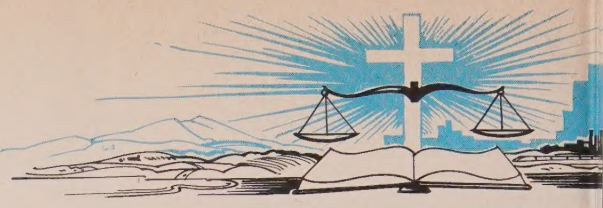
Family Size... By Phelva Hetland

My Country



The stock pavilion was the scene of the Festival of Music of the public schools on that Sunday afternoon in 1953. Filling the balconies were more than a thousand boys and girls wearing white shirts and blouses. Below them were another 500 in the massed bands and orchestras.

The finale by the combined organizations was to be "This Is My Country" by Don Raye and Al Jacobs, with a special orchestration for junior high by Livingston Gearhart.

Harriet read the words; but even so she was not prepared for the shout:

"This is *my* country.
Land of my birth."

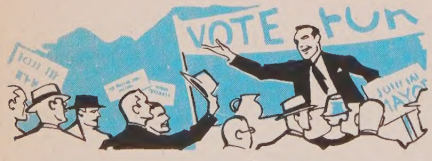
Every voice and instrument gave its utmost, and the music rolled and swept through the building.

"This is my country,
Grandest on earth."

A lump came up in her throat and the tears rolled unchecked down her face. There was something tremendous and vital and full of promise for the future in these youngsters singing:

"I pledge thee my allegiance,
America the bold,
For this is *my* country
To have and to hold."

She could never forget it. "This is *my* country, grandest on earth" was Harriet's conviction too, no less valid because she had never lived in any other country.



"This is my country, land of my birth"—Harriet had an uncomfortable feeling that her neighbor, who had just gotten her citizenship papers, knew more about this country than she did.

"I pledge thee my allegiance, America the bold"—well, at least she knew the formal pledge after all these years of repeating it at PTA.

All her life had been spent in the U.S.A., and there were a lot of things she had never seen:

She had never seen a person killed, or even violently mistreated;

She had never seen a meeting broken up by police;

She had never seen children taken from their parents to be reared by the state.

She had never had her house forcibly entered or her private papers searched.

She had never been hindered from attending church or school.

Perhaps Harriet is more fortunate than most. She certainly thought so every time she read her paper.

There is so much that we take for granted simply because we live here. And there is so much we have simply because we live here. Harriet had never been without an adequate supply of fresh water for more than an hour or two. She had never had to go hungry.

So it was that she began to take stock of what she had—her blessings and her inalienable rights.

Life—Never having been in danger of losing her life, she may not fully appreciate what it means to walk without fear.

But Harriet loves life. Every day comes to her as a gift from God, a day full of grace. (And she sorely needs that grace.)

Liberty—Harriet's freedom has been limited only by the freedom of others. It has been insured by her family's standards of right and wrong. To her, the rights of others are as inalienable as her own.

She had been taught from childhood that all men are brothers. She had also been taught from childhood the only thing that makes it possible for any sort of brothers to get along: the reality of forgiveness.

And this is the peculiar liberty in which she walks—the certainty that forgiveness is not only between man and his brother, but that there is a forgiveness from God. So yesterday does not hang about her neck a yoke binding her to its mist This she recognizes as "the glo liberty of the children of God.'"

This is the most precious o many kinds of liberty, and the to it was recognized by the w of the Preamble to the Constit of our nation.

The Pursuit of Happiness—seems to her a strange statemen cause she has always been t that happiness is not to be pur It rather catches up with one w not chasing it.

But this is a statement of far er significance than these words to suggest. It involves the right individual to be himself, to co his own conclusions. It is the suit possible only to one who freedom of mind and conscience

This right Harriet enjoyed t full. And so one fine spring mo during housecleaning, she took Saturday morning off in order t to breakfast at a friend's house she and her husband told one other: "It will do us more goo people to share our thoughts an periences with Don and Mary, any amount of cleaning and repa we can do." And they still th so on the way home.

This was one small part of freedom—to decide for thems what in life is most important right not to have other people's s ards forced on them.

Freedom to live one's own under God. This is what our f thers sought to establish, and l to us to preserve. This is the in able right of mankind.

"I pledge thee my allegiance,
America the bold,
For this is *my* country
to have and to hold."

PHILIPPIANS—CHEER UP!

If you think you have troubles, nk of Paul! He was imprisoned in me, and had been in chains since arrest in Jerusalem on a trumped- charge. He seemed to have few ends (Phil. 2:21); one who had me to see him had become deathly Some who claimed to be Chris- ns were trying to add to his misery :15). Earlier he had been beaten, ned, shipwrecked—all because of s faith. He was suspected and con- mned by various factions of Chris- ns and Jews.

Yet the major theme of the letter ul wrote in this situation is, "I re- ce; you rejoice, too." No wonder was an effective missionary! Evi- nce of such triumphant faith in the dst of trouble still gives a lift to scouraged Christians — though it ay also make us ashamed: Why n't we, in much more pleasant cir- mstances, have such an attitude?

Paul gives several reasons for his eerfulness. First is his happiness er Christian fellowship (1:3-11). hen he is happy because the Gospel Christ is progressing, in spite of— fact because of—trials (1:12-18). is imprisonment has been the eans of spreading the Gospel to ldiers, and apparently even into aesar's household. More people are roclaiming Christ, even though metimes their motive is envy.

Paul is confidently happy about the ture, no matter what may happen 1:19-26). He even looks forward to eath, for that means he will be ith Christ (1:13). In the meantime e has learned, "In whatever state I n, to be content" (4:11). He ex- resses an ideal Christian philosophy f life: "For to me to live is Christ, d to die is gain" (1:21).

An Informal Letter

Philippians is one of the most in- rmal of all the epistles. Epaphrodi- s was returning to his home at hilippi in what is now Greece after covering from illness. (2:25-30). aul sent a letter along with him to is first Christian congregation in urope, perhaps partly to thank em for a gift sent earlier (4:14ff). The letter has no unifying theme; akes no issue of false teaching, an- swers no questions, deals with no specific problems except an apparent quarrel between two women of the congregation (4:2). But Paul's faith was so important in his life that he made significant theological statements in discussing purely personal matters.

In urging his readers to live lives "worthy of the gospel of Christ," he called attention to the example of Christ, "who though he was in the form of God . . . emptied himself, taking the form of a servant" (2:6, 7).

To help others rejoice in Christ with him, Paul gives the cure for worry: "The Lord is at hand; have no anxiety about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which passes all understanding, will keep your hearts and your minds in Christ Jesus" (4:6, 7).

This is followed by a guide for truly positive thinking: "Whatever is true, honorable, just, pure, . . . think about these things" (4:8).

COLOSSIANS—IT'S ALL DONE

Like Romans, Colossians was written to a congregation Paul had not visited (2:1). Since he was sending a letter to Philemon at Colossae anyway, he perhaps took the opportunity to write to the church there also. Ephesians, Colossians, and Philemon seem to have been written at the same time.

The congregation at Colossae may have been founded by converts from Ephesus, located 100 miles west. Perhaps the leaders had told Paul of their problems; at any rate he knew they were troubled by false teachers.

In effect the false teachers were saying Christ was not enough. They insisted (remember Galatians!) that circumcision and other Old Testament laws had to be kept (2:11-16). They added other rules, seeming to think it was necessary to add to what Christ had done by denying bodily needs (2:20-23). They said there was an order of spirits, half God and half man (2:18). Apparently they considered Jesus something less than true God.

As in First Corinthians, Paul counters the false teaching by talking about Jesus. "Him we proclaim" (1:28). Christianity is superior to any mystic philosophy both because of its source in God rather than in human speculation (2:8, 9), and because of its results in the life that allows Christ to rule. What God had shown and done in Christ is complete; nothing can be added. "He has delivered us . . . we have redemption" (1:13, 14). The letter often uses terms such as *complete, fulness,* and *all* to show how God's plans are completed in Jesus. "Christ is all, and in all" (3:11) might be used as a theme for the letter.

Jesus Is God

Paul speaks first about the person and work of Christ (1:13-2:3). More clearly than any other epistle, Colossians proclaims the divinity of Jesus. "In him the whole fulness of deity dwells bodily" (2:9). He is God's image, the source and ruler of the universe, the head of the church (1:15-18).

In the rest of Chapter 2 Paul warns against the false teachers. Finally, he advises various groups on Christian living (3:4-4:6).

He finds it necessary to warn even these people, with all their extra rules, against sin. No matter how many rules we set up, sins find a way into our lives. The true remedy for temptation isn't rules, but allowing Christ to take over: "Do everything in the name of the Lord Jesus" (3:17).

In many ways Colossians is similar to Ephesians. The latter speaks of the church of which Jesus is the head. Colossians speaks of Christ, the Head of the church. Perhaps because Paul was not personally acquainted with this congregation, he doesn't scold the Colossians, nor speak much of his personal experiences, as to the Corinthians and Galatians. He simply sets forth the truth.

The two letters to the Thessalonians have a common primary subject. Can you find it?

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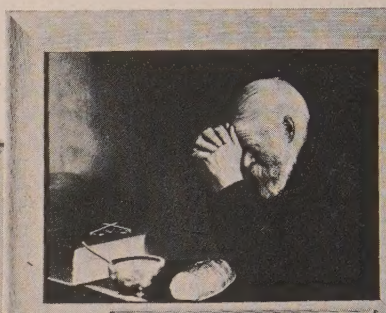

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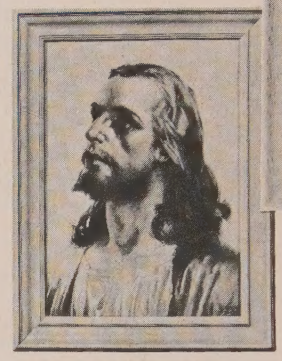

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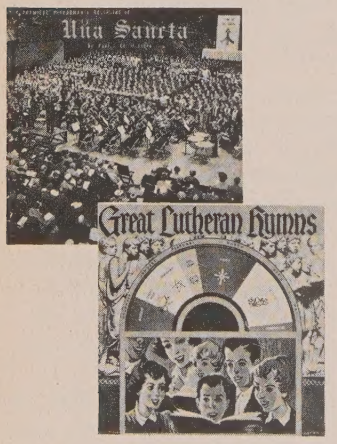

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